THE CHURCHMAN.

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Communications.

For the Churchman.

Tracts for the Seasons.

NO. XXXVIII.

In all efforts for the discovery and maintenance of truth, a formidable difficulty in the outset, and a source of no little embarrassment in the progress, are presented in the *prejudices* which are to be encountered. Few of the Christian virtues are more rare among men than the simple love of truth for its own sake. And if the genuineness of the professed faith of Christians is to be tested by those essential ingredients of true evangelical faith, humble diffidence of one's own judgment, a deep conviction of entire dependence on God for guidance into truth, a child-like confidence in all that He teaches, and unreserved following whithersoever He directs, it may well be feared that if the Son of Man should now come, He would hardly find faith upon the earth. Men are too much lovers of themselves. They do not sufficiently regard religion as the mere gift of God, to be accepted exactly in such wise as it is given, and to be carefully improved to the mending of the heart and the guidance of the life, rather than made subservient to the exercise of intellectual ingenuity, to the establishment of a theory, to the attainment of triumph in an argument, to the harsh judgment of those who may differ, or to the holding of others in moral, spiritual, and intellectual bondage. An unfortunate instance in which true faith and piety have been thus made to bend to the pride and perverseness of the human mind, is furnished in the suspicions and alarm not unfrequently excited even in those professing godliness, at the introduction, as a subject of consideration, of THE CHURCH. If there is, however, any subject invested with sacredness by the word of God, around which cluster associations of the purest and holiest character, and which stands in divinely established connection with much that enters into the very essence of the Gospel, and with the solution, which the gospel only can give, of the awfully momentous questions how man is to be accepted of his God here, and made partaker of His everlasting favor hereafter,—it is the Church. From the foundation of the world, through all God's dispensations towards man, the Church is presented to us as hallowed by the sacred importance to which He is pleased to raise it, and commended to our regard by its divinely appointed connection with all the duties, the hopes, the consolations, and the rewards of our holy faith. And although the fraud and malice of the devil, working on the corruptions which he has infused into the human heart, may have sought to bring it into disrepute by associating with it the designs and arts of human policy, the measures of ungodly ambition, or the pomp of worldly pride; by sinking it low, even to the dust, under a superinduced mass of corruption; by winning men to abuse it by perverting its exercises to the detriment of the true faith and spirit of the Gospel; or by exhibiting his demoralizing influence over its members; yet will not the gospel's enlightened friends be thus driven to abandon or undervalue a cause common with that of *its* faith, purity, and piety. They will detect the abuses thus wickedly wrought, and abhor and shun them; but not be thereby drawn from a due estimate, in faith and practice, of those characteristics which the Church derives from the intimate incorporation wherein God has placed it with that everlasting Gospel whence flow all His mercies to our fallen race.

In the spirit of undoubting faith so strongly expressed by the apostle in the words, "Let God be true, but every man a liar,"* we may be well assured that the Divine Head of the Church will never depart from His sovereign will and sure purpose that it shall be preserved from the prevailing power of the gates of hell, and be made to glorify Him as the pillar and ground of His truth, and His instrument and agent in preserving and disseminating His Gospel, and making it effectual to man's spiritual and eternal welfare.

The good Christian, then, will regard it as a duty commended at once to his understanding and affections, to look into God's word for a knowledge of His will touching the nature of the Church, and the objects for which He has been pleased to establish it.

In Ephesians i. 22, 23, mention is made of the Church in a way which gives the most exalted idea of its sanctity, dignity, and importance. Speaking of the honor and power conferred by the Father on the Son in His mediatorial capacity, the apostle concludes by saying, "And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all."

The expression "The Church which is His body" is a key to the right understanding of the terms *body of Christ*, *His body*, and the like, where they occur in Scripture. Unless the context makes it evident that His natural or physical body is meant, *the Church*, His mystical body, is to be understood.

The whole scope of this passage presents the Church to us in a most interesting and important, and certainly a most sacred and ennobling point of view. It is there represented as in the mind of God in all that He ordains and effects for the accomplishment of the stupendous objects had in view in the wonderful and unspeakably gracious scheme of the ATONEMENT. If Christ is "the Head over all things," it is "to," or for, "the Church." The Church —the objects for which it was established, and the means appointed in it for accomplishing those objects—is the great medium through which Christ is to reign for the spiritual and eternal good of His people. And this Church is "the fulness of Him that filleth all in all"—made by His sovereign power and goodness a part as it were of Himself, an essential ingredient in His own fulness, the instrument by which He confers on men the plenitude of His grace, mercy, and truth.

In the second chapter of the same epistle, St. Paul, speaking of the bringing together of both Jews and Gentiles under the Christian dispensation, strongly and beautifully represents it as the reconciling of both unto God by the cross, and declares this to be effected *in one body*, that is, the Church; showing that if Jews and Gentiles, those who, from these two portions of men, have become Christians, are thus reconciled unto God by the Cross, this blessed effect is produced *in the Church*, that is through that *putting on Christ* which is effected by the sacrament of admission into His Church.†

Speaking of this state of reconciliation with God through Christ, that is of membership with that body or Church of Christ in which is provided our covenant-relation to God, with the means of all its rich blessings, and the pledges of their being extended to the faithful, the Apostle enlarges on its privileges in the following beautiful and expressive figurative strain:—"Now, therefore, ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

This passage furnishes a remarkable instance of that characteristic fervor of St. Paul's style which so often leads him to an artless blending of figures, and an involuntary running from one into another, producing a richness and force of expression most favorable to a just appreciation of his subject. Three several figurative allusions to the state of membership of the Church and body of Christ, are employed in this short passage. The first is drawn from civil life—"Ye are fellow citizens with the saints;" the second from domestic relations—"ye are of the household of God;" and the third from a material edifice—"ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." All these allusions show the essential connection which God has established between a spiritual union with Him, and the membership of His Church. If men would enjoy citizenship with the saints, be of them, and thus partakers of their spiritual blessings and privileges, they must seek the precious boon in that "communion of saints" in the "Holy Catholic Church," wherein it is appointed to be enjoyed. Would they be of God's household or family, they must be of that Church which He has been pleased to adopt into this holy, happy, and gracious relationship. Would they grow into a holy temple in the Lord, become an habitation of God through the Spirit, and thus partake of the inestimable blessings of renewing, sanctifying, and saving grace, have Christ to dwell with them in very truth, and thus be seen of their Heavenly Father in that justified state which Christ imparts to the faithful, they can have a divinely warranted hope of so great mercy only *there*—in that holy Church—where God has appointed it to be found.

In the fourth chapter of Ephesians St. Paul enlarges on the purpose for which Christ ordained His ministry, and therefore on the blessings to be derived from the Church in which the ministry receives its commission, and exercises its holy functions, as God's appointed agency, in His work of wondrous grace and love for man's spiritual and eternal welfare. The object of the ministry is there declared to be "the edifying of the body of Christ," that is of the Church. It was not designed of God that men should enjoy the full benefit of the Christian ministry simply in their character *as men*; but that they should be brought for this purpose into that body, the Church, for *whose* edification the ministry was appointed. *There* they are to seek, and there to enjoy, the blessings which God's ambassadors are sent to offer to our fallen world.

In the continuation of the passage, St. Paul illustrates another important benefit designed to flow from the functions of the Church's ministry, and therefore from union with the Church —"*unity of the faith, and of the knowledge of the Son of God.*" Would Christians preserve that unity, and avoid being "tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive; it is not the polemic skill of the profound and ingenious theologue, nor the acute reasonings of the philosopher, nor the machinery of self-constituted associations, nor all the learning, piety, and eloquence of individual effort and authority, that can attain or preserve the blessed end. This must be sought, and can only be found, in that body of Christ for which the conservative influence on the true faith, of the divinely commissioned ministry was established. History gives salutary warning of the malign and corrupting effects on the faith once delivered to the saints, which have followed departures from the scriptural constitution of the ministry, in the ungodly papal power by which Rome has *marred*, and the ungodly rejection by which ultra-protestatantism has *set aside*, its Episcopacy. Until, renouncing both these departures from God's ordinance, Christians come back to true evangelical unity, all efforts for the full and permanent recovery of the truth from captivity to heresy and error, will be in vain. They must seek edification as members of "the body of Christ," in its divinely established connection with the ministry which He ordained for it.

Thus too are men, "speaking the truth in love," to "grow up into Him in all things which is the Head, even Christ."

"*To grow up into Christ!*" Who that feels his weakness, sinfulness, and misery, *out of Christ*, can he indifferent to the blessed means of so gracious and glorious an end! To grow up into Christ—partake of His Spirit—receive of His fulness—be justified by His righteousness—be saved by His merits—be admitted to the unspeakable felicity of living forever in heaven on the smiles of His favor, and in the enjoyment of His presence! Who will think lightly of that communion with Him in His Church which He has appointed as the means of such blessedness!

In the fifth chapter of Ephesians, from the twenty-third verse, St. Paul compares the union of Christ with His Church, as it is often compared in both the Old and New Testaments, to the near, intimate, and affectionate relationship created by the matrimonial alliance. In this connection he declares that "Christ is the Head of the Church, and *the Saviour of the body.*" Can words more clearly indicate *where* men must be found if they would be saved by Christ?

Again. In the same passage, the apostle declares that "Christ loved the *Church*, and gave Himself for *it.*" Surely then if men would be loved and saved by Christ, they must be in union and communion with that Church which He loves, and for which He gave Himself in the great sacrifice that taketh away sin, and brings in everlasting salvation.

"Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the word"—a beautiful allusion to the sacramental washing whereby men are brought into Christ's beloved Church. And behold the glorious end for which this washing is imparted, in the spirituality and holiness of the Christian character—"that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Soon after it is said that "the Lord nourisheth and cherisheth *the Church.*" All Scripture declares that it is only by Christ's nourishing and cherishing with the gracious influences of His Holy Spirit, that the divine life—the life of faith in the Son of God—can be lived by the Christian; and surely not less evident is it that this nourishing and cherishing are provided for him in the Church.

The twelfth chapter of St. Paul's first Epistle to the Corinthians is replete with matter bearing on the present subject. It presents a noble argument in favor of unity, and in utter condemnation of schism; and clearly represents the Spirit, the Holy Ghost, as, through the sacrament of Baptism, giving men admission into the body of Christ, and thus access to the divinely appointed mode of being "made to drink into one Spirit"—an expression strongly setting forth the connection between membership of Christ's Church, and that partaking of the nourishing and refreshing influences of divine grace which is so forcibly represented as *drinking into the Spirit.*

In Colossians ii. 18, 19, reference is made to the connection between the faith and the Church. "Not holding the Head," that is, not being in cordial union with the body of Christ, is represented as leading to fundamental aberrations from the truth as it is in Jesus. Here too that growth in grace which is so aptly represented as *increasing with the increase of God*, is shown to be the promised blessing of the same union and communion with the Church of God.

The third chapter of Galatians contains much that has a bearing on the present subject. "Unto the Churches of Galatia," that is, to the members of the several portions of the Christian Church therein, St. Paul says, "Ye are all the children of God by faith in Christ Jesus." This is said to the same persons to whom, elsewhere, he thus writes:—"O foolish Galatians, who hath bewitched you that you should not obey the truth?" "I am afraid of you, lest I have bestowed upon you labor in vain." How could it be said of these that they were the children of God by faith in Christ Jesus? Not surely in the ordinary acceptation of the term faith, that is, as implying the profession of the true *doctrine*, connected with the cherishing of the genuine *spirit* and *affections*, and the manifesting of the unreserved *obedience* of the Gospel. They who had been bewitched to depart from the truth, and whose spiritual state was so hopeless that the apostle feared that he had bestowed upon them labor in vain, could not be said to be thus the children of God.

The term faith is used in this chapter, as in other parts of Scripture, in a different sense. "Before faith came we were under the law. The law was our schoolmaster to bring us unto Christ. But after that faith is come, we are no longer under a schoolmaster." Here the law and faith are clearly placed in contrast with each other; each being regarded as a system for the instruction and government of men; and the first being represented as preceding and preparing for the second. By the law is obviously meant here, as in other places, the Mosaic dispensation. Therefore *faith* must mean that better or Christian dispensation for which the law was a schoolmaster or preparer. In the sense in which faith is an exercise of mind and an affection of heart, we are told that it was possessed by the patriarchs of the old dispensations; but in the sense in which it is here used the apostle declares that it had not "come" until the law, under which many of those patriarchs lived, was past. St. Paul's declaration here then is, that by *the Gospel dispensation* the Galatians were "all the children of God." In exact conformity with this is the immediately subjoined illustration—"*for*"—this is the reason of it—"as many of you as have been baptized into Christ, have put on Christ"—your baptism, or admission into the Church, was your putting on Christ, assuming His religion, and thus being made children of God.* Here then is another very pointed Scripture authority for ascribing the most eminent and essential spiritual blessings to being admitted by baptism into the Church of Christ.

At the close of the third chapter of St. Paul's first Epistle to Timothy, that "house of God in" which the apostle gives him counsel how he ought to behave himself, or, as he also calls it, "the Church of the Living God," is represented as "the pillar and ground of the truth."

We can hardly conceive of a stronger expression illustrative of the divinely established union between Christian truth and the Christian Church. It is clearly the divine will that the Church be the conservator of the faith; that the latter cannot be expected long to remain where the former, its "pillar and ground," is removed; and that, would we extend the blessings of the faith, we must maintain and spread it in the Church.

He who is in the habit of diligently reading, marking, learning, and inwardly digesting the Holy Scriptures which God has caused to be written for our learning, need not be told that a much larger range might have been taken in the citation of passages in proof of the great points which have now been presented. God has been pleased to place His Church in such near connection with His Gospel, and indeed so to identify them with each other, that in pleading the cause of one, on its true principles, we equally subserve the cause of the other. To cherish and act out, in the true faith and spirit of the Gospel, sound views of the Church, is the perfection of personal holiness as required in Scripture. But the world is an enemy to this. It would infuse secular principles, views, and feelings into our estimate of the Church and its requisitions; and substitute for the religion which God has given us, in the sacred union of all its parts, one so devised as to stand in either independence of His Church, or decided opposition to it. Let the humble disciple of Christ pray and strive that he may be delivered from such unchristian influences, and have grace to receive and adopt with all thankfulness the precious boon of the Gospel as God has given it, and adorn his profession of it by true devotion to the faith, love, and piety which it requires.

B. T. O.

* Romans iii. 4. † Galatians iii. 27.

* As saith the Church. "*Baptism*, wherein I was made *the child of God.*"—*Church Catechism.*

For the Churchman.

Rev. and Dear Mr. Editor,—At the present time, one would think that the Church in this country had especial need of well educated clergymen. And perhaps on reading the canons, one would conclude that ample provision has been made for the education of Candidates for Holy Orders. But is there not a great want of that thorough and sound theological knowledge which we need, and which we might be led to expect? Are the clergy generally, by long and faithful preparation for their high office, "apt to teach" as well as sound in the faith? I think that we must acknowledge that there are those in the sacred ministry who are by no means fitted to be instructors of the saints and builders and defenders of the Church of God. With the deepest reverence for the anointed line, I can but grieve to see those kneeling down to receive the Holy Unction, who have not gained those gifts which are essential to a wise and faithful stewardship. I would not say these things had not my observation taught me that there is a failing somewhere. Surely a Layman may speak when he is told by a Reverend Divine that "St. Paul on Mars Hill addressed the AREOPAGI!" Truly it is expedient at least that a Priest should know where Palestine is situated, and be able to tell that St. John Baptist was not the inspired author of the Book of Revelations. Now it is always the best way to confess that an evil exists when we see and feel it. And then, Mr. Editor, a duty follows immediately. We are bound in honesty to seek out the cause of the evil, that so the cause being removed, we may root out the evil. Let me, then, most humbly suggest to my Reverend Superiors, that in some measure the fault may be charged upon the canonical examiners. There must be clergy who pass candidates imperfectly educated, and perhaps who present them to the Bishop without having in good faith examined them, and without *finding* them "apt and meet for their learning to exercise their ministry to the honor of God and the edifying of his Church."

It appears to me that strict and impartial examinations would tend to remedy the evil which has been spoken of. I know that sometimes a candidate is poor and for private reasons is desirous of finishing his course of study as soon as possible. Kindly disposed and amiable clergy do not like to stop such a young man, and so they let him pass without the required attainment. But can they do so without failing in their duty to the Church? Is it right for them to shrink from the disagreeable office which the Church puts upon them? If the candidate feels rightly he will be willing to sacrifice every personal consideration to the holy office to which he has devoted himself. Verily an examination is designed for something, or else it had better be done away. If it is made a form, it does not gain the end for which it was designed and so becomes useless. Examinations for the Army and Navy and for the Medical profession, are understood to be strict and necessary, and is it less necessary that those who seek the Holy Ministry should be carefully tried and examined? It seems to be supposed that every candidate who is examined must pass as a matter of course. When things are so, it is to be feared that many may not have proper views of the sacred ministry, and that some may enter upon it lightly as a comfortable *profession* or a way of getting a living. How much better would it be for all our candidates to look with shrinking fear upon the Priestly office, feeling that they must go forward, since they dare not go back, but moving to the Altar with deep diffidence as if they were to encounter some mysterious trial of the Spirit, while they "taste the powers of the world to come." Surely it is better to fly like St. Chrysostom and St. Ambrose from the anointing than carelessly and hastily to press in where Angels reverently tread.

But it avails nothing to multiply words. I have spoken of an evil and have endeavored modestly to advert to one of its causes. I hope that I have not transcended the bounds of my humble station.

LAICUS.

For the Churchman.

Mr. Editor,—I cannot help feeling grieved at hearing of the terrible shock inflicted upon the nervous system of one of your clerical number, at the late Convention, by the simple question, "whether an offending brother, under sentence of suspension, may not be restored in the spirit of charity to his former office;" which the very sentence itself seems to imply? And this, too, in the case of one who has borne, for the greater part of his life, an irreproachable Christian character, and at last has been convicted (or rather suspended) by a majority of his brother bishops, not for actual crime, but for *tendencies* towards it? Surely, then, the punishment he has already received must have been sufficient to correct those tendencies, and all other tendencies, whether Popish or Puritan, and to bring him back to his duty if he have failed therein. And can it possibly injure Churchmen, with whom charity or Christian love should be the crowning virtue, to make trial whether this be not the case? The incorrigibly wicked, and those who will not hear her voice, the Church may denounce and expel from her communion; but may she safely do so with any other?

I have said I was surprised at the great nervous excitement expressed by a reverend doctor upon the agitation of this question. This, perhaps, might partly be accounted for by his revolving it over *so often* in his own mind, in order (as he assured the Convention) to arrive at a *self-approving* result; partly, by the difficulty with which this arduous task had been attended; and partly, by the very touching appeal and affecting anecdote he had just before heard related by a venerable brother. These, together, might have assisted in producing this unusual effect upon a man of quick and tender sensibilities, although "unaccustomed to tremble when he sees the face of mortal man." With the disciples of our Lord an answer to a similar question produced a still greater feeling: "Then came Peter to him and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven. For if we forgive not our brother his trespasses, neither will our Heavenly Father forgive us our trespasses." Why, then, should we set at nought our brother, when we must all stand before the judgment-seat of Christ, and be judged by this sacred rule of forgiveness? Surely, if our Bishop be not forgiven "seventy times seven," nor "seven times," might he not at least be forgiven once? Might not the Church say, in the language of her Lord and Master, "Go, and sin no more?" What He did in the case of actual crime, might she not safely do in the alleged case of mere sinful tendency?

But it is said "we may receive the penitent, but repentance never restores and cannot restore public confidence." If true penitence and its accompanying results cannot do so, what can? This, then, is but a solemn kind of mockery to the penitent offender. Here is a nice logical distinction between *receiving* and *restoring*, which in the present improved and *still improving!* state of Christianity was never understood by the early Church; for she taught—"Brethren, if a man be overtaken in a fault, ye which are spiritual *restore*"—not crush—"such an one in the spirit of meekness; considering thyself"—not others—"lest *thou* also be tempted." "Bear ye one another's burdens, and so fulfil the law of Christ." "Sufficient to such a man is *this punishment*, which was inflicted of many, so that contrawise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love towards him." This is primitive Christianity, and a model for us. Had this scriptural course of proceeding been acted upon towards the Bishop of our Diocese, that "tender plant, public confidence," and still more tender one, *public morals*, which many have been so fearful of injuring, would not thus have been so publicly outraged, as it has been, nor our Church made a scorn and laughing stock to her enemies. We have told our shame in Gath, and published it in the streets of Askelon, and the daughters of the uncircumcised are made to triumph over us. Well then, with David, may we take up our lamentation and say: "The beauty of Israel is slain upon thy high places; how are the mighty fallen! Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offering; for there is the shield of the mighty vilely cast away, as though he had not been anointed with oil." . . . . . "Return, we beseech Thee, O Lord of Hosts, look down, and visit this vine, and the vineyard which Thy right hand hath planted, and the branch that Thou madest so strong for Thyself!"

E.

Sixty-first Annual Convention

Of the Diocese of New York.

Saturday, Sept. 27th, (continued from our last.)

The Hon. Chief Justice Jones addressed the Convention. The debate had been allowed to lose sight of the real question before the House. That question was the substitute offered to the resolution of the Committee, but the House had been instead considering the general question whether the Diocese was vacant. This would in his opinion be more relevant when they arrived at that resolution which declared Dr. Onderdonk to be in fact and in law still the Bishop. The substitute was supported by reference to a canon of the General Convention, which provides that any diocese without a bishop, may be put in charge of a bishop of another diocese, or that the Convention or Standing Committee may invite a bishop to visit and administer the diocese. But the resolution of the committee of Twenty had been framed not under this canon, but under the Xth canon of this diocese, by which the whole authority in matters of discipline is given to the Standing Committee in case of a vacancy in the Episcopate. For in the canon of the General Convention the case of an actual vacancy by death or removal was contemplated, while the diocesan canon had been interpreted by them to apply not alone to the actual, but also to a virtual vacancy, where the bishop had become incapacitated by disease, or disabled by some sentence of a legal court. The case was a plain one to him. He had not thought there could be any doubt (till he had heard it expressed by eminent lawyers in the Convention) that there was no vacancy, only a suspension in the office. No such idea he had persuaded himself would be entertained by a sound lawyer, until a gentleman of talents and great legal attainments had declared himself of opinion that the sentence of the Court had created a vacancy in the full sense of the word. By the wording of the sentence it would be seen, that the Court although declaring the sentence to be suspension from the office of a bishop in the Church of GOD does not go on to depose the defendant from said office, but only from the exercise of ministerial functions. The second clause of the sentence interpreting the first for the direct sentence on the defendant is contained in the latter alone. And this is corroborated by some of the bishops intimating in their written and published opinions that defendant would still be the suspended bishop of the diocese. If the case of a virtual vacancy were contemplated in the canon of the General Convention alluded to, there is still a difficulty in applying it here. The very canon of the General Convention provides that the Standing Committee may possess and exercise such further powers as the Diocesan Convention shall confer upon it. This Convention had by a former canon provided that in case of a vacancy in the Episcopate, the powers and duties of the bishop in matters of discipline shall be performed by the Standing Committee. Now though the General Convention allows the Diocesan to provide, in case of vacancy, yet the latter having committed the administration of the diocese to the Standing Committee in cases referred to, would be transcending its powers to interfere. They would be violating their own canons to act of themselves, unless they first repealed the canon by which the Standing Committee were made as it were their agents. Allowing to the Convention the power to act, the expediency is questionable. As to inviting the Bishop of Pennsylvania to assume charge of us, it must be considered that his own diocese is as large as ours, and very likely to forbid his complying with the invitation. What then would be our situation? The Standing Committee might feel themselves precluded from acting by the action of the Convention. It would be better, therefore, to leave it to the committee to invite that Bishop or any other in case of his inability from whatever reason. On these grounds he thought the substitute inferior to the original resolution.

Judge Burnet, delegate from Ticonderoga, began by expressing his belief that if some concession were agreed on it would be the means of restoring peace to the Church. But he had been disappointed in the fact hoped for. The greater the effort for concession the greater he was sorry to say had been the resistance. Those with whom he acted had been all along making concessions. They had done it in the report of the Standing Committee, they had done it too in the Report before the House. Their silence as to the verdict in the case of Bishop Onderdonk, a verdict which seemed to them unnecessarily harsh, even if a just one, was another instance of moderation on their part. He had no wish to create an excitement on this matter, for it was to be determined not by feeling, but by reason. His conclusions were the same as those in the Majority Report, and he wished merely to defend its principles. He contended that the bishops would not have originated the canon which was rejected in the House of Clerical and Lay Deputies at the late General Convention, if in their opinion indefinite suspension were synonymous with deposition. The individual opinions of several of the bishops were then taken up and made to show the same thing. The opinions of several of them went on the supposition that there was a difference between the two punishments. The Bishop of Delaware had been quoted, "suspension would not destroy the tie." This prelate had voted on the first balloting for deposition, on the second for suspension, and gave his reasons for changing his mind.

Judge Oakley, mover of the amendment, would waive his right to be heard at the close of the debate. But he hoped to reach some result. He would be in favor of requesting the Presiding Bishop to convene the General Convention to take the state of the diocese into consideration.

(A general cry was raised against this idea.)

The Rev. F. Vinton offered a series of resolutions justifying the Standing Committee in the course they had taken, and requesting the Presiding Bishop to call a Convention of Bishops.

Judge Oakley withdrew his amendment.

Mr. Spencer argued that Mr. Vinton's resolutions were not in order, and that the question for the Chair to put was the third resolution reported by the majority.

Mr. Vinton withdrew his resolutions.

Mr. Monroe obtained the floor, after a scene of much confusion and many cries for an adjournment. He wanted a direct vote on the conduct of Bishop Onderdonk, in order to ascertain the morality of the Convention. He offered a resolution that in the opinion of this Convention B. T. Onderdonk could never again preside over the diocese.

Mr. Cooper, a delegate from Cooperstown, moved an adjournment. Lost.

The Secretary read the third resolution.

Mr. John Jay contended that if the Bishop were bishop of the diocese *still*, he was entitled to the whole of the income.

Another motion to adjourn was lost.

The third resolution was passed.

A resolution to pay the clergy their travelling expenses was carried.

It being now about four o'clock the Convention agreed to adjourn.

Monday, Sept. 29, 9 A. M.

Feast of St. Michael and All Angels.

Morning Prayer was read by the Rev. Orlando Harriman, jr., rector of St. George's Church, Hempstead, assisted by the Rev. R. B. Van Kleeck, rector of St. Paul's Church, Troy. The ante-communion was read by Mr. Van Kleeck, Mr. Harriman reading the Epistle.

The minutes of Saturday's session were read and approved.

The President read an address to the Convention. For thirty years he had been connected with it, and had attended all its meetings, but had never witnessed in it or any body of the kind a scene of confusion like the one which closed the proceedings of Saturday. And its occasion seemed to be only a desire to prevent the question being taken on a resolution which, when actually put to the vote, was decided almost unanimously. He appealed earnestly to the clergy and laity to prevent any future recurrence of such scenes. And he called on the Convention to support the President whom it had unanimously chosen. Order must and should be preserved.

The Rev. Dr. Taylor presented a report from the committee on the qualifications of members. They had examined the list which the Secretary had made use of, and found that by a strict application of the requirements, nearly all seats in the Convention were doubtful. By the rules which govern the subject, a certificate of election to a parish is required to be made to the Bishop or Standing Committee, and transmitted to the Secretary for record. In but few cases had this been complied with. The committee are anxious to state that in their view no blame can attach to the Secretary. He had found nothing of the sort in practice by his predecessors, and no book had been provided in which to make the record. Besides no certificates had been handed in. In the case of missionaries a certificate from the bishop was necessary. A few seats required special consideration; they had determined though to report them all as valid with the exception of the chaplain of the Military Academy at West Point. This was not an incorporated institution, whereas by Canon 2, § 3, evidence of incorporation was required: precedent, however, was in favor of admitting him. A few claimed seats who were not on the list, who having come into the diocese since its loss of Episcopal government could not obtain letters dimissory from their former bishops. These were deemed to come within the spirit of the laws, but could not safely be acknowledged. Of the certificates of lay delegates, all save eight or ten were informal: they lacked proper evidence of election, or were signed by the wrong officer. All of them though came fairly within the spirit of the requisitions, and should be allowed. The committee would recommend that all the canons on the subject be referred to a special committee of five to prepare a new canon, and report it to the next Convention.

The Secretary rose to give some information in regard to the case of the chaplain at West Point. Although that institution was not incorporated, yet the chaplain had had since 1814 a seat in the Convention on the ground that being a Government school it was to be taken as a permanent foundation if any. The present chaplain (Rev. Martin P. Parks) had but just taken a seat, having been transferred to this diocese only within a few months.

Mr. Forbes moved the recognition of the claim, but was told there was no opposition to it.

The recommendation of the committee was agreed to. The Rev. Dr. Taylor, Rev. Messrs. Forbes and Mead, Messrs. Harison and Hamilton Fish were appointed.

The Rev. Francis Vinton proposed an amendment to the Constitution, by which delegates to the Convention would be required to be communicants in the Church, and the number limited to three. He asked for a special committee to report at the next Convention.

Mr. J. A. Hamilton remarked that by a provision in the Constitution, amendments to it were to be

made in Convention and laid over till next annual meeting. He moved to lay the amendment on the table, which was carried.

The House proceeded to the order of the day. Mr. Harison moved that the usual reference to the Committee on Canons be dispensed with, which was agreed to, and the resolution of the committee to make certain alterations in Canon Xth, came up for consideration.

Mr. Spencer read the Xth Canon, and showed how the alterations were necessary to complete the design of the resolution passed on a former occasion. By the canon as it now stands, the duties of the Standing Committee in the case of a vacancy were laid down, but this word vacancy was too narrow an expression, and the object of the resolution was to widen it so that *all* that was expected of the Standing Committee might be clearly understood. At present it was not; in case of absence of a bishop the Standing Committee had no right at present to administer the diocese.

Dr. Wainwright stated that when a bishop left the country the practice was for him to appoint some other bishop during his absence.

(Mr. Spencer was understood to reply that it was wrong.)

Dr. Tyng read a canon of the General Convention by which neighboring bishops are empowered to act where a diocese is vacant.

Dr. Taylor read another by which Diocesan Conventions are forbidden to alter canons of the General Convention.

Mr. Spencer explained that the Standing Committee were merely to invite bishops into the diocese. This it was to be made their duty to do. The acts contemplated were only Episcopal.

Dr. Taylor. The General Convention limits (among others) this Convention and Standing Committee to cases where there is a vacancy in the Episcopate. Do we decide there is one here?

Spencer. We have already *quoad hoc* that the Standing Committee were justified in asking the services of other bishops. The principle had been established, they desired now to ratify it by a canon which would look to the future.

The Rev. Dr. Tyng took the floor. His mind was made up on the question which was at the bottom of all the incidental consinerations, and this being so he had a definite view of them all. He deemed it dangerous to leave it in the power of the Standing Committee to decide when there was a vacancy, as the amendments did. They might so decide independently of the Bishop and during his ability to act. Give them such a power and they are the virtual diocesan. When the proper time came he would be ready to maintain that the diocese was vacant: now was not the time. It was not in the power of the Convention to take from the bishop the authority which he had by Divine gift. He could see no middle ground to take between recognizing Bishop Onderdonk as the actual head of the diocese and considering it as vacant and administered by commission. The present state of the diocese had been likened by the venerable delegate from the Church of the Annunciation to that which would result from sickness of the bishop. But he would reply that in such an emergency it would not be left to the Standing Committee to act, but the bishop himself would request this aid of one of his brethren. Or an assistant bishop in a confirmed case of inability would be elected. But it was not in the power of a Standing Committee to take on itself the bishop's character while he is living as bishop. The real question which admitted of no evasion and which affected the answers to all the minor questions had its influeuce here. Is Bishop Onderdonk our diocesan or not? If he is, no person or body can exercise functions which belong to him alone. If not, and this he affirmed, then the diocese is "destitute of a bishop," and the Standing Committee are not only warranted in all the steps they have taken and may hereafter take of the like nature, but they need no confirmation or warrant for their acts in future. They are the ecclesiastical authority, and have already full constitutional powers to administer the diocese. This resolution then was not needed; it gave the Standing Committee no powers but what they already had.

The Rev. William Richmond approved of the proposed amendments. He thought they would make a plain case plainer still. The past actions of the Standing Committee had been approved by the Convention, and now it was only proposed to give them constitutional powers to do the same hereafter. He would move, however, to strike out "or absence from the diocese." Such a provision was liable to abuse: a Standing Committee, for instance, might declare the diocese vacant during a visit of the bishop to a neighboring diocese.

Mr. Spencer, as an individual member of the Committee, accepted the amendment. "Disability" covers permanent absence, and no other absence would justify such a course.

The amendment was agreed to.

Mr. Sill, delegate from Christ Church in this city, began to discuss the question whether the diocese was vacant, but being called to order by John Duer Esq., the Chair decided that that question was not now before the house, but that it had been discussed more or less, and he would therefore merely suggest to the gentleman to delay his remarks.

Dr. McVickar thought the question of the amendments to be one of consistent action merely, for they would carry out the former approval of the Standing Committee. Under the canon of the General Convention they had no power to act, for that did not contemplate the case of suspension. This is the real point, for of course if the General Convention had not made provision it fell to the lot of the diocesan.

Judge Duer would allow that they might legislate, but the canon was not limited to such a vacancy as was taken for granted. What did the phrase "where there is no bishop" mean? Clearly some other vacancy than death. The Standing Committee had it was allowed a right to act where there was a vacancy: by these amendments they would decide that there was no vacancy, but where there was no vacancy they could not act.

The Rev. B. I. Haight had voted against the former resolution, and had been much surprised to find himself almost alone in so doing. He had offered no reasons then for so doing; he had thought that older and wiser members would have presented the same views as those which led him to vote as he did. He had not expected his friends of the majority of the committee to do so, they could not against their own report, their wish being also to harmonize the proceedings of the Convention. But he had thought that there would be some to come forward, and, as he said, he was much surprised to find himself voting alone. Now that the question had come up again he was constrained to speak plainly. They were called on to affirm the same principle with that contained in the resolution passed on Saturday: they were again to justify the course of the Standing Committee. For his part he could not, he had great respect for its members, he thought them influenced by a sincere desire to promote the peace and union of the diocese, he appreciated the difficulties of the position in which they were placed, but he had not been convinced by the reasons which they had given. The view which in his conscience he was bound to adhere to was the same as that taken by the Bishop of New Jersey in his unanswerable letter read on Thursday. He could not consider them as the Ecclesiastical authority, and had refused them obedience in that character. If then he could not approve of the conduct of the Standing Committee, much less could he consent to the same line of action in the Convention which he must condemn in them. The strict letter of the law was to be followed while in force, no matter what inconvenience it brought on them. They had a tribunal competent to enact, to alter, to repeal the laws; let any such course be taken with them if needed, but until then let them be scrupulously followed. A canon of the General Convention forbade a bishop to officiate in any diocese other than his own save in one destitute of a bishop. Was this diocese "destitute?" He firmly believed not, that it had a bishop, living. He must then consider the whole course of action which the canon as amended would sanction, as one which it would be wrong in him to aid, and would vote against the resolution.

Mr. Sill resumed the floor. He looked at the connection between us and Bishop Onderdonk as of the nature of a compact. At the death of Bishop Hobart we had reposed in the hands of Dr. Onderdonk as it were a trust, the jurisdiction of the diocese, provided others, the bishops in general, consented to his consecration. Had these refused no compact would have been made. Now he has a right to retain his trust till an appeal has been made to those who aided in giving it. Till, the Standing Committee had no right to assume the trust. The trust was the jurisdiction of the diocese, but where was there evidence that he had given up the jurisdiction, or that it had been taken from him, or that he had in any way lost the office? It had not yet been formally done. Mr. S. denied that the diocese could not well wait till two years from the present; it had the sacraments duly administered, the Gospel preached, and of other privileges it was no more than they had deserved to lament the loss for a season.

The Rev. E. N. Mead asked that a direct vote might be taken on the 5th resolution, the turning point of the whole debate.

Mr. Spencer declined,—the questions were quite distinct.

The Rev. Charles Jones was in favor of the resolution, it provided for actual wants. There was a difference between actual and virtual vacancy. He put the case of a king insane and a regency meanwhile administering the kingdom; on the king's recovery he at once resumes his rule.

Rev. Francis Vinton. The affirmative vote on the 3d resolution he now saw involved the Convention in a dilemma; they could not since they had passed that logically decline this. He was sorry to find it so, for the present was he thought wrong in principle, and in this view he cordially agreed to the remarks of the Secretary. How was the object met? By assuming a constructive vacancy. He objected to this. They had been referred to the case of a Coroner in legal proceedings taking the place of the Sheriff when the latter is disabled in any way, and had been told that here was an instance of constructive vacancy, the Coroner stepping in and acting just as if there was no Sheriff at all, and when the disability was removed the Sheriff at once resuming. He would refer to the Revised Statutes and see whether the cases were parallel. In his opinion they were not. By the statute definite enactment was made to obviate the disability of the sheriff where there is no under-sheriff, by authorizing the coroner to act in his place. But in this difficulty there was no enactment made, no definite provision at all. They must wait till some legislation on the matter before the cases should be pronounced parallel. The union of Bishop and Church like that of man and wife was inviolable so long as the husband liveth. And although they were now living separate the union was not violable. If a husband were in prison there could be no constructive dissolution of the bond allowed. He would deny that the action of the Standing Committee was canonical, it might be expedient. He should vote against the resolution.

Rev. William Walton called attention to the fact of their being two distinct points in the report connected with the proceedings of the Standing Committee, the approval of their past and a provision for their future action. The present amendment was to accomplish the latter, the former had been obtainen on Saturday. He thought they clearly had the power to do both.

Mr. Spencer. The committee found themselves in a mean between two extreme parties, those who maintained that Bishop Onderdonk was still living Bishop of the Diocese, and that the Standing Committee could do nothing to encroach upon the full authority he had before his suspension, and those again who maintained that the diocese was vacant, and that the Convention was competent to elect a Bishop. Between these two the committee were endeavoring to mediate. The former party they pointed to the fifth resolution, in which Bishop Onderdonk is called the Bishop in law and in fact, though disqualified to perform Episcopal acts. They made a distinction between vacancy and disqualification. As the distinction between them was not generally understood, he begged to call attention to it. The Bishop might retain his office and yet be disqualified to perform certain acts pertaining to his office. He would illustrate it by the case of a Sheriff or a Judge not allowed to act in certain cases where, *e. g.*, he was interested or nearly related to the parties. Here arose a disqualification to act, but the office was not considered vacant, a substitute was appointed *pro hac vice*, but no appointment was made. There was no refinement in this, it was a general principle recognised in legal transactions, and in all that partook of a legal nature. It might be safely assumed to be implied in our Church legislation: the Constitution, it should be remembered, was necessarily general, and its general principles were to be elicited as particular cases came up. The law must be interpreted so as to accomplish the object which it was framed to accomplish. What was the object here? To provide a bishop at all times either in person or by commission: according to this then, the canon should be understood. "No Bishop" must mean "no one able to act as Bishop." This was not an uncommon figure of speech, and as it did tend to accomplish the object for which the law was framed, a presumption arose in its favor. Now there was nothing strained in this mode of interpretation, it was a mere application of *criticism* in its widest sense, to that which plainly needed it. The Xth canon of New York did not adopt the language of the General Convention, but only the phrase "vacancy of the Episcopate." If it had them all, there would be less need of the amendment, for then its meaning would have been the same with that of the General Convention. But its present language did seem to the committee to be too stringent, and needing some relaxation. The committee, therefore, wished to have it settled once for all that the Standing Committee may know what will be expected from them. Reference had been made to the Revised Statutes to make out a difference between a case of legal disqualification before referred to, and that which he had contended did exist here. He would explain. The common law was declarative of principles. The instance quoted, the positive enactment by which the vacancy was to be filled up, was an illustration of a great principle that an office instituted to supply a certain want must be as constant as the want itself. The case quoted was but one manifestation of a great hidden principle. He claimed that it was a general principle. As arguments had been founded on the canon by which bishops were forbidden to officiate out of their own dioceses, unless in one *destitute of a Bishop*, he would examine it. Now these words must be construed according to the intention of the provision, with a view of its accomplishment. This intention must be that there should be a performance of services, but there would not be if a diocese where there was a disabled bishop was not provided for; consequently "destitute of a bishop" must be taken to mean destitute of one capable to act. In the event of insanity, where a bishop was unable to assign any duty to an Assistant, there would be a necessity of waiting two or three years without Episcopal oversight, which surely the canon did not contemplate. Finally the phrase "no bishop" must be not a personal, but a *functional* term. *Ex concesso* of professional men this view was legitimate. It had not been his intention at all to approach the question, a fear for which he thought had caused opposition to be made to the proposal to alter the canons (at least with some) viz., the maxim "once a bishop always a bishop." That was not involved at all in the consideration of the question whether we had a bishop in a conventional sense.

The Rev. Dr. Taylor. Mr. Spencer had assumed that in law and fact Benjamin T. Onderdonk was still bishop of the diocese. He would read from the sentence, and that was suspension *from the office* and exercise, &c. Not only from ministerial acts, but from Episcopal rank. The question should be left to common sense, not to lawyers.

Mr. Spencer called for the reading of the sentence which was accordingly read, and Mr. S. argued that the last clause controlled the former. The former enunciated the sentence, the latter inflicted it.

Dr. Taylor referred to the case of the late Bishop of Pennsylvania, where suspension was not from office, for he had resigned it himself, whereas it was not so in this case.

Mr. J. C. Hamilton believed Bishop Onderdonk still in the order of bishops, but not bishop of this diocese.

The Rev. Dr. Anthon thought the resolution needless, for the third covered the whole subject.

Mr. Spencer maintained that a contradiction at present existing between that and the Xth canon, would cease to exist, by passing the amendments.

A discussion followed on the mode of taking the vote. It was finally determined on taking by orders and ayes and noes.

The vote when declared was as follows:—

Whole number of Clerical votes 116; necessary to a decision (two-thirds) 77. Ayes, 81. Noes, 35.

Whole number of Lay votes 113; necessary to a decision (two-thirds) 76. Ayes, 67. Noes, 44. Divided, 2.

So the amendments were lost; the laity not concurring with the clergy in a two-thirds vote. According to the rules it will lie over till the next Convention, when a majority will be sufficient to pass it.

On motion, the Convention took a recess till six P. M.

Monday Evening, Sept. 29.

The House came together after its recess, and was called to order a few minutes after 6 o'clock.

The Secretary read the following resolution of the committee:

Resolved, That the 2d section of the Xth Canon of this diocese be amended by adding the following at the end of the said section: But in all cases where in the opinion of the Standing Committee acts of the Episcopal office are necessary for or within this diocese during a vacancy in the Episcopate, or during the inability, disability, or absence from the diocese of the bishop, the Standing Committee shall invite a bishop of this Church to perform such acts, the expense of which will be provided for by the Convention of the Diocese.

Mr. Spencer in order to save time, and since all that was important in this had already been secured in the third resolution, would move to lay this one on the table.

The motion was seconded and carried with but one dissenting vote, Mr. Russel, lay delegate from Ulster county.

The next resolution of the same committee in reference to an assistant bishop, was read.

Judge Oakley rose to offer an amendment. The difference between parties in this Convention was strongly marked. It was plain that the committee and those who acted with it, were looking forward to the restoration of Bishop Onderdonk. The very fact of the proposed application to the General Convention, went far to show this. Also he inferred it from the language used; "during suspension" were the words, and they certainly would not have been used, he imagined, unless a termination to the suspension was anticipated. In the present state of the canons, restoration was indeed impossible, but should an alteration be made, the attempt will follow. On the other hand, his object, and that of those with whom he was acting, was to effect an undoubted and lasting separation between the bishop and the diocese. He would attempt to reach this by the introduction of an amendment to the resolution before them like the following:—Resolved, that no alteration in the canons should be made which would lead to the restoration of Bishop Onderdonk to his Episcopal office, for in the judgment of this Convention he cannot in any contingency exercise it with usefulness to the diocese. The consequences of the charges brought against the bishop were he believed, if true, admitted on all hands. For himself, it was enough that they had satisfied the Court, he inquired no further, it was not his province. The sentence had morally disqualified the bishop from ever again being of use officially to the Church, and such he believed was the deliberate sentiment of the community. The Hon. gentleman ended with a strong appeal to the majority not by their action to outrage the moral sense of the community.

Mr. Spencer looked on this amendment as a substitute for the resolution offered by the minority of the committee with the difference, seemingly, that this was addressed to the General Convention, that to the Bishop himself. But in reality it was of the same class with that offered by the delegate from the Ascension Church, (Mr. Bradish,) and that from Grace Church, Jamaica, (offered by Mr. King.) They all had the same object, to bring about the resignation of the bishop, and were intended for him, though apparently addressed to the Convention. He objected to the phrase in the amendment "in any contingency." Judge Oakley's want of confidence seemed to be quite irrespective of guilt in the party. He would not go so far as to say that in no contingency would he support restoration. No man could foresee what would happen, no man should preclude the possibility of a real repentance taking place. The uncertainties of legal decisions in criminal and other trials were well known, it was therefore more than he dared to shut his ears beforehand to every thing which might by any possibility be revealed. He would not thus fetter himself, he had no right to do it. There were numerous instances of legal convictions on testimony which seeming at the time to be conclusive, was yet afterwards found to be utterly mistaken. There was no reason that he saw to exclude the possibility of this being one. As to the insinuation that there was a party of the bishop's friends with the object of effecting his restoration in their minds, he could only say that he was not privy to it, that he had no idea that any such design existed. Such a charge he did think was not to be made after the disclaimers which had been uttered on the floor of that House.

Judge Oakley was willing to strike out "in any contingency."

Mr. Spencer replied that the principle of the amendment would remain the same, and he put it to the fairness of the mover if it were not so.

The Rev. L. P. W. Balch for the first time, as he said, in the whole course of his connection with the Convention, rose to address the House. At the outset he felt it his duty to bear witness to the liberality of the Chair in allowing such freedom of debate. He thought it also not amiss to say a word or two in regard to the disturbances of Saturday. They were to be attributed partly to the exciting nature of the debate and partly to physical irritability caused by the fatigue of so long a session. He would turn his attention to the amendment of Judge Oakley. The principle which it involved was one of great importance. He had no hesitation in declaring it that by which he and those who acted with him were content to stand or fall. It was their citadel, the post where the only real struggle should be made. That expression which they were aiming at might be reached either affirmatively or negatively, he had no objection to either. The amendment which had been proposed by the committee provided for the election of an Assistant Bishop. Now, in his opinion, there was no bishop to whom they might elect an assistant. He compared the sentences of the Bishops of Pennsylvania and New York: there seemed to him to be a significant difference between the two. The former had been suspended from exercising the functions of the ministry, nothing was said of the office of bishop. How was this to be accounted for? That office he had already resigned, and nothing remained but to deprive him of the exercise of its privileges. But in the case of the latter no such resignation existed, the sentence therefore was promulgated as being suspension from the office of bishop and exercise, etc., such sentence in his opinion creating a vacancy in the office. And if the office were vacant no assistant of course could be chosen. In any other view of their circumstances a request to the House of Bishops, such as was proposed to be made, were not superfluous but degrading. For allowing the see not to be vacant, yet it was occupied by one convicted of vice and immorality, and he humbly submitted whether it would be respectful to the Church to place any of its priests in good standing on the same seat with such a convict. But why could not Bishop Onderdonk be useful hereafter? He would answer because of the nature of his transgression. Had he been heretical there would have been no violence in the idea that he might be reclaimed to orthodoxy. Had he fallen but once, or transgressed in but one point (drunkenness he would instance) there would be reasonable hope of reclaiming him, and more of restoring him to his former office with a prospect of usefulness. But the nature of his transgression was such as to preclude all hope of his restoration to his former position. No repentance would alter the position in which he stood before the community and the Church. In private relations it should and undoubtedly would, but the scandal brought on the Church must dictate an invariable exclusion from the office which he had before filled. "Public confidence," said the Rev. gentleman, "is like the bloom on a peach, once destroyed very hard to restore." He described the evil influence such a restoration would have on the interests of piety, and ended with depicting the death-bed of a parishioner whose last moments were not free from the intrusion of the thought whether Bishop Onderdonk would ever be restored.

Dr. Tyng followed. He began by saying that he had never feared the face of man—that his nervous system was too firm ever to lead him to tremble. But he could not, he must say, approach this question without yielding to a sensation of timidity which few things else could induce. He disclaimed utterly the position of a partisan; he had even in behalf of the afflicted subject of their deliberations differed from some of his friends. As to his own relations to that person he would only say that he had been on terms of intimacy with him and had always respected and regarded him. On one occasion he had felt it his duty to stand aloof from those with whom on other points he had acted, and to side with him at a critical time. And were it in his power that night to restore him to the position which he formerly held in the esteem of that Convention and to place him in the chair which as president he had filled so often and with such dignity and courtesy, he would peril much to be enabled to do it with consistency. But that could not be; he had tried to form an impartial opinion, and it was vain to be led by personal considerations in such a crisis. He must go back to his congregation, his family and friends, with no tint of shame crimsoning his cheeks. And his duty he would try to do. The proposed application to the General Convention he was under no concern about. He knew that body well, and without instructions, without the expression of opinion on the part of this Convention of any kind, he was quite willing to leave the whole question in their hands. If there ever had been a time since the days of the Apostles when the Holy Spirit had been manifested in the acts of the Church it was at the late General Convention. He would willingly, as he said, leave this important question to them without instructions. But the amendment now under consideration was as a wall reaching to heaven in their path; it could not be avoided, it must be met. And he for one was willing to meet it, and however reluctantly to give his reasons for the course he was about to take. The question was,—Can Bishop Onderdonk be restored to his jurisdiction over this Diocese? It did not depend on his penitence. That could not restore public confidence. It might and should induce private respect and sympathy. It should lead them to open their hearts to the returning prodigal and say of him as did the father of his son, "He was dead but is alive again, he was lost and is found." But in a public relation it was different. They might as well endeavor to put together again in their original beauty and integrity, the fragments of the crystal vase which had been dashed at their feet, as try to repair the character of a minister of Christ when shattered by so terrible a breach as this had been. They could not approach it if they loaded their table with resolutions. They could not change the frown on a single brow into a smile were he to officiate in the House of God, nor cause a single knee to bend for his benediction. Could he reach his private ear and affectionately, as he had always felt for him, address him; could he throw his arms around him and shield him, as far as might be, from the contumely which was surging over him, he could do him no greater favor than urge him to retire at once. But he was not his councillor. And he could thus do nothing but pray and with tears that some blessed divine influence would lead him to make the sacrifice and save from its approaching dissolution the body in which he had been for years a shining light. As to public confidence that could not be regained. No congregation in the diocese would submit to his ministrations. Parents could not teach their children to look up to him. And as had been said he doubted not that his first visitation, should he make one, would be his last. They must regard the effect it would have on the community. Their communion was a small one in comparison with those around them, but gaining from year to year the confidence and respect of the community. But hitherto it had been gained by a reputation for probity and by the exalted character of the Bishops and dignitaries of the Church. It behoved them then not to impair this general good opinion by any acts which would countenance the imputation of undervaluing that on which their standing rested. What would have been the effect had a White, a Griswold, or a Bowen been suspected of immorality? For their holiness was the Church's capital; it was a lever by which she acted on those without. The name of Hobart had been used in that Convention, and used in a way which grieved him. It had been used to call together those who would defend the bishop, to serve in reality as a cloak for all the obloquy which he had provoked. Such a resort he would deprecate; it could not affect this case. No one could refuse to that name respect and admiration for the character which so manfully asserted principle, and so firmly maintained it, which was so admirable for genius, so upright in integrity, so attractive in simplicity. All must yield it this deserved tribute, even had they differed from him in the principles which he lived to defend. He had himself differed from him in many things, but that had not affected his appreciation of a noble and lovely charter. He had enjoyed his hospitality, had sat at his table, and slept under his roof, and though then but little more than a boy, the way in which that venerable man had entered into his thoughts and feelings had won him and made him love him. The points on which they had differed were insignificant in comparison with these feelings, they were but as spots on the sun's disk, which did not prevent his dispensing light and heat, and when the sun had set, men remembered not the spots, but were glad and rejoiced that they had been warmed in his rays. He seemed to himself, when his name was thus used, to stand in the beautiful pile just raised in that city [Trinity Church] and gaze on the marble which commemorated Hobart's worth. The eyes seemed to kindle, the lips to open with indignation, that his name was thus profaned. He was not the bishop whose title would have been paraded on the covers of obscure publications, or represented in prints with the Evil One himself laying a hand on his shoulder, and saying, "This is the Bishop for me." Hobart's name could never be an Aegis for convicted or even suspected guilt. They were told to be free from every appearance of evil. He would enquire what would be the result on the young clergy of thus concealing guilt. They were sent out to an arduous work—a work of which an apostle had said "who is sufficient?" unaided, or with feeble support, and would they add the brand of belonging to a Church whose head was believed to be grossly guilty, and yet shielded by her ministers? Would they thus cripple the fledgling who tried to soar? He would not detain the Convention longer. He could not have said less than he had without doing violence to his own convictions of duty. Should he be left in a minority, and should the majority declare by vote the suspended bishop to be still their lawful diocesan, he could do nothing but protest against it. He hoped never to be a rebel in the Church; so long as he remained within the diocese he must submit to what its authorities determined. But even if his brethren of the clergy followed such a course he could not think that the laity would join them. At least there would be some, the church under his charge, to join him in a protest against it. Come what might, in the Church where he had been born and baptized, wherein one venerable prelate had laid his hands on him in confirmation, and another in holy orders, there he would die, and leave his children an injunction not to desert the Church of their fathers and never to compromise with wrong.

Mr. Holmes, lay delegate from Christ Church, Tarrytown, moved to lay on the table the whole question with the amendment, but withdrew his motion.

Mr. Comstock, delegate from Gilbertsville, Otsego county, moved an amendment to the amendment, declaring that it was not in the power of the Convention to express an opinion on the question of Bishop Onderdonk's guilt or innocence.

Judge Oakley thought the proposition quite out of order, it was a completely different thing from an amendment.

The Chair so decided.

The Rev. M. P. Parks (of West Point) adddressed the Convention. He would ask members what they were about doing, whether they had considered where they were in danger of being led. From the debate he feared their being induced to a step which they would one day repent. What were the influences under which such a resolution would be passed? He would not disguise from himself the answer—an undue yielding to public opinion. Public opinion;—what was it? They knew it well historically—"not this man but Barabbas." He meant not to be disrespectful to any man. He knew that among the many who made up the public, and among those who guided and informed it there were men of high attainments, of undoubted wisdom and ability, of candor and humility. The mover of this amendment was such an one, he would give him as was his due all respect and credit for the possession of rare and noble qualities. To such men, and he would repeat there were many of them, he had no allusion in his remarks. But to the mad irrational "public opinion" which was in danger of being their impelling force, he owed and would pay no deference, no respect whatever. Away with it! was his only emotion—it had no business there. He loathed and abominated it, it was a hateful thing, and to hate it a Christian duty. He believed its spirit to be essentially opposed to that of the Gospel, it was not formed upon it. He cared not whether it cursed or blessed, whether it condemned or approved. He would rather that it should do the former, for then he felt himself more likely to be right. Gentlemen might laugh at this, but he told them that they themselves were about yielding to what might one day deem their action as wrong as it would now stigmatize the contrary course. Who could predict the changes of public opinion? Was it out of the range of past experience that one generation should enshrine in its veneration a character which the preceding had execrated? Might not their children build a monument to him whom they were unwilling to accord the forgiveness due to repentance? They would call this improbable. Well then was it impossible? Could they deny that public opinion might be and had been so operated on as to produce a total change in its most violent manifestations? To what a fickle and uncertain divinity they were about to sacrifice. For he would contend that it was the popular breath which drove them on to the goal where many seemed anxious to arrive. What claim had this on them? None at all. As well might they yield to a mob assembled in front of the church where they were deliberating. Was this a course for independent men, for Christian men, for ordained ministers to pursue? Yield their convictions of duty of justice and mercy to an insensate and out-of-door movement like that of old, "Crucify him, crucify him!" He was grieved at the turn the debate had taken: the arguments to which he had been listening seemed to him to be against the spirit of the Gospel, nay against its precepts. They said that this man had done wrong, and not only should he be cast out, but should never be restored. No, repentance was not to redeem him, it could not, they had gone on to say, in any contingency, and this the Convention was called on to affirm by a direct vote. Had his friends weighed this well? Had they recalled to mind the teachings of that Gospel which they preached? Had they dwelt on the examples of David, of Mary Magdalen, of Peter who denied his Lord? Were these precedents for their contemplated action? David especially had sinned, and grievously, but on his repentance he had been forgiven, had been declared the man after God's own heart, and to this time his psalms were the Church's daily offering of praise. Why was this strange oblivion of the Gospel spirit of forgiveness so widely spread? It was because men were not enough imbued with the Gospel temper in other respects. It was because they were not holy, nor blameless, nor self-denying enough themselves. Did they pray more, and fast more, and examine their own sinful hearts with more closeness, they would be much less ready to see faults in their brethren. They were not good enough for the luxury of forgiveness. But let them remember what their pattern had said to a great sinner, "Neither do I condemn thee." Was it so now? Alas, were He to appear now and speak such words of peace to him whom they were mourning over, would this "public opinion" even then be content? Nay, but it would cry "Away with this man! Let us have Barabbas!" He repeated the accusation, and would include himself in it chiefly, that their own want of holiness had so tended to blind their eyes and harden their hearts. The righteous man was least scandalized at his brother's fall. Against the whole drift of the opposing argument he would protest earnestly. It was monstrous to ask them to bind themselves for the future, to shut out the possibility of meeting a future repentance by sympathy and confidence. Why, it was impossible to foresee the future. What changes might take place even in "public opinion" they could not tell. There might be a complete reversal of its present impulse. He did not indeed look for it. But still it was possible, and those who did value it should take this into consideration, that by acting as they were thinking to act, they might be invoking against themselves a more overwhelming public opinion two years later, than they were then trying to propitiate. But for himself he was not to be bound in any such way. He had nothing to do with the sentence which was the cause of their present discussions: he would not touch it then, or say yea or nay to it. He had not in view the restoration of the subject of it. He would act in the same way were that man in his opinion the guiltiest of men. He was sorry to have detained the Convention so long, it was the first time he had ever addressed such a body, but he had felt it a duty to try and express his sentiments, and the embarrassment under which he necessarily labored, would he trusted be accepted as an apology for his disjointed remarks.

Floyd Smith, Esq., supported the same general view of the nature of the influences operating on the Convention. Their action he also argued could not in any way affect the sentence, that would remain, and its only real effect would be to forestall the action of the General Convention.

James Fennimore Cooper, Esq., lay delegate from Cooperstown. He had been connected with the Convention for nearly thirty years, but had never before mingled in its debates, and would not now but by solicitation. Besides, the remarks of the rev. member from West Point had induced him to speak. He claimed to be equally independent on public opinion with that or any other gentleman. When in opposition to the voice of duty it was to be disregarded, but there was an enlightened public sentiment which it was a duty to respect. He proposed to enter on a brief survey of the late Ecclesiastical trial. He would insist, in the first place, on the nature of the charges brought against Bishop Onderdonk, and without expressing an opinion on the question (a distinct one) of his guilt or innocence, would contend that their very nature rendered his restoration out of the limits of a reasonable hope. He quoted the Bishop of Delaware given on the trial [Mr. C. read at length this document and went on to express his own concurrence in its several points.] He would not examine the proceedings of the Court. It had been as full a one as probably could be assembled at any time. That Court had pronounced the defendant guilty. The vote was 11 to 6—a fraction less than two to one. But he would not dwell on the proceedings of the Court with which all were familiar. The Court had pronounced Bishop Ondordonk guilty, and without examining the sentence it was enough to refer to that decision to convince the members of Convention that it was not a senseless public clamor, but the solemn voice of the Church by which he had been condemned. The trial had been alleged to have proceeded from party spirit. Now he was of no party at all, he was neither very high church nor very low church. To form his opinion he had taken the printed report of the trial in his hand and had examined it as carefully as he could. And in regard to the charge of party influences he would say, that in his opinion one side was quite as likely to be influenced by them as another. It had been complained of, too, that there were on the Bench some who, from personal hostility or preconceived opinion, were unfit judges. He had examined this point, and of the eleven who voted for suspension there was one [Bishop McIlvaine?] who would have done better not to have voted. Now, on the other hand, there was one of the six who had committed the evident impropriety of sharing the hospitality of the defendant's dwelling during the trial. Both these bishops would in a purely legal Court have been excepted to, and he would strike them both off. The true vote then stood 10 to 5. Since the trial had been published every man in the community was a competent judge of the verdict. It was then no irrational opinion but a deliberate and well grounded confirmation of the highest ecclesiastical authority. And in the decisive nature of the verdict would be found the strong argument against restoration. So far as his observation had extended the laity were at least three to one in support of the sentence, and could it be hoped that any bishop would hope to rule with any prospect of usefulness a diocese so divided?

The Rev. Dr. Cutler, rector of St. Ann's Church, Brooklyn, said that he had been urged by a bishop to lift up his voice against any sanction of immorality on the part of the Convention. In this matter they were to regard no relation, but should sacrifice the tenderest to the higher claims of religion and morality. The tribe of Levi was chosen of old because in a like critical emergency they knew not their own father. The present was an important time: the eyes of the American people were turned to watch their action, and in accordance with it determine or decline to pronounce the Church spiritual. He would reply to the Rev. gentleman from West Point, that public opinion was not to be slighted. He knew nothing of the mob—he cared not for the *canaille*, but for substantial citizens. It was the duty of the Church to look into the conduct of its members, especially its ministers. Any member should be pure, a presbyter more pure, a bishop most pure.

The Rev. B. I. Haight gave notice that if the amendment before the House were lost, he should on the next day offer a resolution that the Convention without expressing an opinion on the question of Bishop Onderdonk's guilt or innocence, would wait with confidence for the action of the General Convention to relieve the diocese.

The Rev. J. M. Forbes. The amendment before them, whether designedly or not, made a false issue by placing those who opposed it in the position of seekers after the Bishop's restoration. This, for one, he could explicitly deny, he was not influenced by any such expectation, and he would confidently say the same of others around him. There might be some to whom the idea was not a strange one, he would not say as to that, but he would deny that the bulk of those who opposed the motion were so influenced. The resolution did not, as it stood, imply such a design. It had been argued on the other side that the diocese was vacant; well then what was the objection to providing a bishop with *full* Episcopal powers? It surely made no difference whether he were called assistant or not. He could not in conscience affirm that restoration was in all contingencies equally impossible—he could not say but that an earnest and sincere repentance on the part of the accused (allowing him to be guilty) would be enough to justify a restoration. The arguments which they had heard on the other side were hardly in accordance with the spirit of the Gospel, they were all against mercy. The cases of David, who after deadly sin, was called the man after God's own heart, and St. Peter, who after the most grievous fall that man could commit, was restored to favor and made chief of the apostles, ought to have been more carefully weighed. (Mr. Russel of Esopus here reminded the speaker that David was not permitted to build the temple.) Not to build the temple was part of David's punishment, but he was most fully restored to the favor of God. He objected to any action like that proposed, because it would be in effect dictating to the suspended bishop, in whose power alone was the matter of resignation, and forestalling the General Convention, to whose uncontrolled decision he was willing to leave their present state.

The Rev. Dr. Wainwright was distresssed at the turn affairs had taken. He had hoped to be able to give a silent vote, to be free from the necessity of expressing his opinions on the questions which might arise for discussion. He had intended so to act, and had taken no part in the preliminary meetings, being in fact called away by domestic afflictions. But rumors had reached him of (intended) extreme measures to be taken by both sides, and he came if possible to prevent them. He was in favor of moderation, and deprecated extremes. This moderation and conciliatory temper by which he was actuated would explain the reason of the position which he occupied on the first day. But let that pass. He was not in favor of the amendment, it was an extreme measure, it in reality tended to bring about a resignation. This the minority had in their report disclaimed. He had been happy to hear the Rev. Secretary's proposition to refer the whole to the General Convention: he himself had drawn up a resolution pretty much to the same effect. He did not believe that Bishop Onderdonk could be restored with any advantage to the Church—his usefulness was gone. He would not however vote for such a resolution.

The Rev. C. H. Halsey made a speech in favor of the amendment, and the Rev. Francis Vinton against it, but although it was after the regular hour of adjournment, the Convention determined to take the question on the amendment of Judge Oakley to the resolution of the committee. The vote was (by orders) as follows:

Clergy, ayes 40, noes 76. Parishes, ayes 55, noes 54, divided 1. So the two orders not concurring, the amendment was lost.

A motion to adjourn was then carried.

Tuesday, Sept. 30, 9 A. M.

Morning Prayer was read by the Rev. Sheldon Davis, Rector of St. Peter's Church, Hobart, Delaware county, the Rev. James Stewart, Rector of St. Paul's Church, Oakhill, Green county, reading the lessons.

The House was called to order about ten o'clock, and the minutes of yesterday's session having been read and amended in a few unimportant points, were approved. The roll of absent members was called and several answered to their names.

Mr. Jas. A. Hamilton directed attention to a provision of the Constitution by which amendments to it, when offered, should be considered and laid over for final action till another Convention. He was about to offer an amendment of this nature, but gave way to

A Member who wished to read a letter from Bishop Delancey in regard to the case of an aged and infirm Clergyman, actually, though not canonically, a member of the diocese of New York, and in the opinion of the writer entitled to relief at their hands.

Judge Duer remarked that the Corporation for the relief of such was strictly confined to those canonically connected with the diocese.

Mr. Cooper could testify to the worth and need of the applicant. He dwelt in the same county, and his labours for the Church were well known.

A conversation of some length ensued on this matter, but it was finally, on motion, referred to the Trustees of the Fund.

Mr. Hamilton renewed the topic he had dropped. His proposition was an amendment to the 3d article of the Constitution, in effect that each church should have one clerical and one lay vote in the Convention, and that the number of lay delegates from each parish should not be more than three. He was but giving notice, for it was not his wish to spring so important a matter on the Convention without preparation.

Dr. M'Vickar gave notice of a further amendment by which all clergymen, canonically connected with the diocese, and not under ecclesiastical censure, should be members of Convention.

Mr. Vinton asked for a special committee to consider these propositions as well as the one submitted by himself.

Mr. Hamilton was unwilling to consent to this course.

The House then proceeded to the unfinished business of yesterday, being the 4th resolution of the Committee to which the Rev. Secretary had given notice of an amendment. He read the amendment, in substance that the Convention, expressing no opinion on the sentence of the late Court in its legal and canonical bearings, hold that sentence to be valid until some competent tribunal declare it otherwise, and look with confidence to the next session of the General Convention for some measures which should relieve the diocese in its emergency.

A motion was here made to lay on the table both the 4th resolution and its substitute. It was lost.

Dr. Wainwright rose to offer a preamble and resolutions as an amendment to the substitute. He deemed such a step on his part due to himself for the satisfaction of a few friends who were anxious on his account. Only last night he had been asked by a clerical brother what were his views for it was impossible to gather them from his public speeches. This was but a natural question, coming, as it did, from one who favoured extreme measures. Such men were always unable to understand the conduct of moderate men. He had studied moderation in this whole matter, and so had been misunderstood by many. But what he now held in his hand would, he doubted not, render his position not to be mistaken. He had last night opposed the amendment then before them, for he deemed it improper to pass anything which would seem to dictate the course of the General Convention. Were that body to restore to his former official powers their diocesan he would at once receive him, but he could not then. He would bear testimony to the christian temper, the meekness and patience of that person under his sentence. The preamble and resolution which he would offer were as follows:

"Whereas, This Convention, with bitter sorrow for the exigency which renders necessary the expression of such convictions, and in full recognition of the independent responsibility of the Bishop for any course of action he may see fit to adopt, does entertain the solemn belief that the effect of the trial and sentence of the Rt. Rev. B. T. Onderdonk has been and is now such as would render injurious to the Church in this diocese any measures which might tend to his resumption of this office of its Bishop and the sacred functions thereto pertaining, but inasmuch as the conscientious feelings and opinions of this Convention render at present impracticable the expression of this conviction in a formal resolution, therefore

"Resolved, That the whole question of the relations of Bishop B. T. Onderdonk to this diocese be referred to the decision of the General Convention."

Mr. Haight inquired whether this amendment to a substitute was in order, and the Chair decided that it was not.

Mr. Spencer. The difficulty seemed to have arisen from the use in that Convention of a new term, "substitute," which was not known in parliamentary practice. The only legitimate expedient was an amendment, and by the old rule the alteration which the Rev. Secretary meant to effect by means of the so-called substitute would be reached by a motion to strike out all after the word "Resolved," and insert his resolution. It would then be an *amendment*, and Dr. Wainwright's proposition, offered in the same way, an amendment to the amendment, which he submitted was in order.

Judge Oakley concurred in this view.

Mr. Haight then presented his amendment in this form as did Dr. Wainwright his, and the question being on the amendment to the amendment,

Dr. Whitehouse rose to second it. To the quarter of the Convention whence this proposition came were due his thanks and those of many. He was on the whole in favor of the amendment though not so decisive as could be desired. Their great object, he would say, was to get some expression of feeling from the Convention, and a resignation from the Bishop, if possible. The present form was perhaps the mildest that could be offered, but so far as it went was good, for it did convey the idea, though remotely, that there could be no restoration.

Dr. M'Vickar was in favour of moderate measures and opposed to extreme action. His position, as unconnected directly with the laity, was a somewhat peculiar one, but he claimed still to have an interest in their position. The amendment he looked on as inconsistent in its different parts. It undid in one breath what it had done before. It denied the Convention the power to speak and yet actually did speak quite decidedly. It asserted plainly enough in the preamble but failed of saying anything in the resolution. He could therefore have nothing to do with it. They formed a legislative body, and he stood there and acted there in a legislating capacity. He would not consent to spread on the journals mere words and nothing more. It was a duty to make use of such powers as the Constitution gave them. The present proposition did not. He wanted something practical if anything was to be done.

The Hon. James Monroe was glad that they were drawing near to a settlement of the question. The amendment of Dr. Wainwright was as near the moral question as any he hoped to see. This was what he wanted to settle: he took his stand on the battlements of morality. Dr. W. had had plainly much difficulty in coming as far as he had in getting out this resolution. It was not all that he wanted, it was but a meagre sequel to so promising a preamble but he should support it nevertheless. As to the remaining resolutions of the Committee he was most concerned with that which provided a pension of $2,500 for Dr. Onderdonk out of the Episcopal Fund. He could not support this; that fund was to maintain the Bishop of the diocese, and if Dr. O. was the present diocesan he was clearly entitled to the whole income not to a part of it. He repeated that this was a question of morality, and he was glad that the Convention was to be tested on this point.

Judge Jay followed and upheld the interests of morality in the same strain. He claimed to have aided in every plan before them which had approved itself to his conscience. He had with others been desirous all along to bring the Convention to direct action on the question of the Bishop's guilt and the prospect of his restoration. The other side had resisted them, and now he was gratified to find it introduced by the Rev. gentleman from Trinity parish. To show that the fears of an attempt at restoration, which had been expressed, were not vain, he would refer to the language for some time past of the official organ of the diocese, especially its declaring that the Convention might by a strong vote recognize Bishop O. as their acting diocesan and request him to resume his duties. He could not assent to the condemnation of public opinion which they had heard the evening before from a clerical member. It was the end and aim of the Church's ministrations to form and guide public opinion. Lastly, he had no scruples about instructing the General Convention, it was clearly competent for them to do so, for in political matters State Legislatures were very often expressing an opinion as to what Congress should do. He thought the analogy a good one.

Mr. Hiram Ketchum believed it to be their duty to aid the Church in her present low state. He would read from the Report of the Committee enough to show that the diocese was distressed. That report told them that churches, societies and individuals were suffering from the want of Episcopal acts, children could not be confirmed, churches could not be consecrated, ministers could not be instituted, clergymen could not be ordained. This was a true, so far as it went, but a faint picture. He could tell them of communicants leaving the Church, of congregations failing, of institutions likely to fall. And why was this? Who had brought them thus suddenly into such a condition? Benjamin T. Onderdonk and he alone. And now on their first meeting were they to be quite paralyzed, to utter no rebuke, no protest, no disclaimer? Were they individuals merely, as had been dwelt on, no one would cast the first stone, all might confess that their personal unworthiness forbade them to complain. But they were there in a different capacity, as members namely and representatives of a holy Church. As such their language must be different. With the accused and convicted personally they were to deal as with a fallen brother, comfort and endeavor to restore him. They were not to break the bruised reed. He would say no emphatically to this. But they were not, on the other hand, to try to cover up his sins: more emphatically would he protest against that. The Court which had tried the cause was, he contended, as dignified and competent as any in the country, he believed he might add, in the world. He spoke with considerable experience in addressing such bodies, and he would say that in all his experience he had not stood before a bench more distinguished for learning and uprightness. It was by this Court that the verdict had been given, and yet a member had complained of public opinion as the influence under which they were acting. Grant that public opinion was adverse to that gentleman, yet it was founded on the decision of their highest tribunal and had confirmed it. Such a decision no American should complain of. The trial was in his opinion fully conclusive on the point of the guilt of the accused. The evidence alleged had proved for a long series of years adultery in heart if not in practice. To the verdict no exception was taken: it was idle for gentlemen to flatter themselves with the idea of its being ever reversed. The Court, to satisfy the Church and community, had spread the whole of the trial before the public, and as he had said the result was to approve their decision. But notwithstanding the source from which it emanated, a presbyter of the Church had declared the sentence not worth a feather, and that he had not read and never meant to read the proceedings. Surely that Court, trusting that the Church would receive its decision with the respect ordinarily paid to the sacred character of its members, had never supposed that a presbyter would assail it from the pulpit and at the same time declare that he had not read the proceedings on which their verdict had been given. To come to the amendment:—it did express, though moderately, an opinion of the Convention sustaining the sentence. And such an opinion, he contended, they had a right and a duty to express. He would appeal to the clergy whether their influence did not depend on maintaining a character which should deserve the confidence of their people. Their profession necessarily placed them on the most intimate footing with the wives and daughters of the laity; it opened to them a door into the very *sanctum* of family retirement. Let them not, by showing an indifference to clerical purity in their vote, forfeit a claim to this confidence. It must be an unlimited confidence or none. They had already been placed in a position which endangered their claim; it should be abandoned. The public had an interest in this, and its opinion was not to be slighted. The journals of that Convention would be referred to hereafter when parishes were vacant. The 76 clerical members who had voted to lay on the table the resolution of the delegate from the Church of the Ascension, were attracting public attention to themselves. Was this in consequence of the secret circular which had gone forth? It certainly had the look of a foregone conclusion, of a determination to hide something from the light. Let them not deride public opinion either; it was the public whom they were appointed and expected to guide, to heal, to save. Would they be found in the rear of their disciples on questions of morality?

Mr. Bradish was in favor of the preamble and resolutions. The issue of this whole affair was one which concerned the Church intimately, and it was competent for the Church to speak her mind on it. They in that Convention had a right to initiate, the General Convention would judge for itself afterwards. He took the fact of the sentence to be quite enough, its justice was not for him to inquire into. The Bishop's character was tarnished and his influence weakened, nay lastingly impaired. The passage of the resolution was due to the character and interests of the Church.

The Rev. Mr. Walton denied on the part of the majority that the imputation so freely indulged in by the minority of their wishing to favor and conceal guilt had any foundation; it was unfair and injurious. He would also deny that they were acting in consequence of a party organization. The circular to which allusion had been made had been subjected to much misinterpretation. It was intended merely to secure, on one side at least, against too much of the time of the Convention being occupied in speeches and declamation. To this end they had resolved not to debate a certain question themselves. Had they not a right to do this? They interfered not with others' speaking, were they to be compelled to speak themselves? And this was all there was of the Circular. He had been surprised at the turn which the debate had taken the last evening, that all nearly should seem to fear expressing their opinion of the Bishop's innocence and were content with mere hypothesis. For his part he could not be content with such a course; he believed the Bishop to be innocent of the charges on which he had been condemned. He would advert to a case in an Eastern State [that of Mr. Fairchild] as reason enough why a hasty decision should not be given in this. He did not set himself against the Court, he would do nothing against the sentence, but he did claim that it was not binding on the conscience of every man to pronounce the same decision. The proceedings having been submitted to the public for consideration, as the delegate from St. George's remarked, it was left to individuals to form their own opinion on the question. The resolution before them would tend to forestall the action of the General Convention: as such he was decidedly opposed to it.

The Rev. S. L. Southard took the floor. He felt it a duty to give the reasons why he could not vote for Dr. Wainwright's resolution. It was designed to act on the Bishop, and as such, by passing it they would be doing what did not come within their province. The speeches which they had heard on that floor from the majority had disclaimed the design of procuring a restoration, and he would join in such a disclaimer. But when he and others had so done, he thought it hard that they should be called on to do it again. As honest men they thought that to deny it once was quite enough. Were they not to be believed on their word that their vote was demanded in addition? This resolution was a fresh denial of what he had explicitly denied already: he would have nothing to do with it as such. There was his frank disclaimer already given, they had heard too those of others; and having once been given it was unnecessary and unworthy to give them again. They had no right to look for more. But the real effect of this resolution would be to forestall the action of the General Convention. As such they ought not to pass it. Every means had been resorted to to bring this about; their feelings had been appealed to, even denunciation had not been spared. They had been told that the records of the votes would be consulted when vacant parishes were to be filled. Was this a worthy motive? Was it thought that they could in this way be induced to give up their principles, to stifle their convictions of right and duty? He felt sure that the attempt would fail. To him the scene of the evening before when forty of the clergy and a majority of the lay delegation had given their votes against mercy, and had denied the grace of repentance to one whom they suspected, was more painful than the fall into crime of twenty Bishops. In reply to the whole argument of the Rev. Rector of St. George's, he would but quote the single Scripture, "Forgive and thou shalt be forgiven." Those with whom he acted made no parade of their tears and groans for the state of the Church, but they claimed to have her interests as much at heart as any, and they would do what in their best judgment was for her interest.

The Rev. Drs. Whitehouse and Wainwright followed, the latter disclaiming any intention of influencing the Bishop, and hoping that those who could not help seeing such a tendency in the preamble would vote against it.

The Rev. E. N. Mead argued pointedly that the preamble and resolution were the same in tendency and principle with the amendment last evening, that they were inconsistent with each other, and that doctrinal differences were after all the disposing cause of the trial. (Being here called to order, and much confusion arising he took his seat, giving way to a call for the question.)

The ayes and noes were as follows:—

Clerical; ayes 42, noes 69.

Lay; ayes 55, noes 48, divided 2.

So the resolution was lost by a non-concurrence.

The Convention adjourned to 7 o'clock, P. M.

Tuesday, 7 P. M.

The Convention having been called to order, Mr. Spencer claimed the attention of members present. It was evident, he said, that the members being of such different views, and the last measure brought forward having met with such a reception, there was no prospect of agreeing on anything of importance. An amicable proposition having been made to him to adopt the canon on the powers of the Standing Committee, he would recommend that it be freely met, and all the business before them being thus gone through with they could adjourn that very evening. He moved a suspension of all the business in order to take up the amendment of the fourth canon.

Chief Justice Jones seconded the motion and was glad that there was a prospect of a quiet and speedy termination to their labours.

Judge Duer, seeing that the amendment did not affect the principle for which he would contend, was in favour of this action.

Both the motion and the amendment were carried unanimously.

The Trustees of the Fund for Aged and Infirm Clergymen, to whom had been referred the case presented in the morning session, recommended that the requirement of a canonical connection with the diocese be dispensed with, and they be thus allowed to give aid. Carried.

Mr. James A. Hamilton moved to refer to the next Convention the three propositions of alterations in the Constitution then before the House. Carried.

Mr. Hamilton Fish moved a vote of thanks to the Rev. Dr. Creighton for his dignified, impartial, and able Presidency. Carried by acclamation.

The Rev. Dr. Whitehouse concluded some prefatory remarks by moving the appointment of a committee of three to collect and place in the journal the names of clergy departed this life during the year. After additional remarks by the Rev. Drs. Lyell and Smith the motion was carried, and the Rev. Drs. Whitehouse and Berrian with the Secretary were appointed the Committee.

The Rev. Dr. M'Vickar offered a resolution commending the Diocess in its affliction to the prayers of the Church on all her Holy days. Carried.

The minutes of the day were then read and approved, and the President having read a brief address, the *Gloria in Excelsis* was chanted and prayers were read.

The Convention then adjourned *sine die*.

For the Churchman.

As the period approaches for the stated collection of the churches for Domestic Missions, the Committee deem it their duty to lay before the Church a short statement of the condition of their Treasury, and the actual demands upon it.

The number of Missionaries now in the field of labor is 105, besides 3 Bishops, in our great Western and South Western regions.

To these faithful and self-denying laborers who have gone forth trusting to the pledges that the Church has given through her Board of Missions, is now due, an amount exceeding $12000. The sole source to which the Committee can look for the complete or even partial liquidation of this great debt is the approaching collection on the third Sunday of the current month—as agreed upon by the majority of the Bishops in December last.

It will be borne in mind by Churchmen that the system on which the Church has now authoritatively entered for the support of her Domestic Missions, is that of the Church itself, as being the true centre and source of all Missionary efforts, agencies are in point of fact abandoned, the duties of the Secretary confined to his central office, and the work cast upon the spiritual jurisdiction of the Bishops and the regular official action of their parochial clergy.

It is a great and noble experiment, worthy of the best energies of the American Church, and one that will be taken and held both within and without the Church as a conclusive test of her vital powers of action. Let her then now show herself worthy of her lineage and high destiny. Let her arise to the work of Missions in the consciousness of native strength, and come to the rescue of those whom she herself has sent forth as laborers into the harvest.

Thus much the Committee have felt themselves called upon to say, in commencing a system which they trust and believe needs but to be vigorously entered upon by the Church at large to carry with it its own commendation, and to ensure at an early period a regular adequate support to her now starving Missionaries.

John McVickar, Ch'n.,	D. A. Cushman,
L. P. W. Balch,	G. C. Morgan,
B. I. Haight,	B. L. Woolley,
Lot Jones,	J. D. Wolfe,
	T. N. Stanford, Treas'r.

The Churchman.

New York: Saturday, October 11, 1845.

☞ The Churchman.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

The annexed article from the Evening Post, has been sent to us with a request that it may be inserted in our columns.

Few things have surprised us more than the agitation of the question whether it be desirable that Bishop Onderdonk "under existing prejudices" should resume his Episcopal functions? What have we to do with the question? and why need we care to reply to it or in any way to notice it? In all ordinary matters we account it the veriest trifling to discuss the advantages or disadvantages of a measure which is confessedly impracticable. The man who should fasten a pair of wings to his sides and fly through the country, would doubtless, under existing notions, produce a prodigious consternation, throw hundreds into hysterics, gather together crowds to watch his progress, and stand a very fair chance to be mistaken for a griffin or a dragon, and be shot. Good reasons truly why Mr. A. under existing notions of human capacity, should not fly; but who would gravely urge them when nobody believes that Mr. A. *can* fly? The man who should discover the use of wings will, it may be safely presumed, be governed by common prudence in the application of his discovery to practice. Do men forget that Bishop Onderdonk is suspended, and that his suspension, as long as it continues in force, deprives him of office, and wholly incapacitates him for the exercise of his functions? Can they not see that his office, for the time being, is taken from him, and that it is as morally impossible for him to exercise his functions without his office, as it is physically impossible for a man to fly without wings? Or, do they suppose that moral restraints have no force, or that they can be set aside by any authority inferior to that which imposed them?

We were aware that no pains had been spared to produce the impression before the meeting of the last Diocesan Convention, that an effort would be made in it to restore the Bishop to his office. But the thing itself was so incompatible with the powers of the Diocesan Convention, so repugnant to the course which since the sentence has been uniformly pursued by the Bishop and his friends (a term which we are so far from repudiating or explaining away, that we accept it in its full meaning, and esteem it now more an honor than ever before) that we should never have deemed it worth a disclaimer. The Bishop, it is manifest, must in some way or other be relieved of his sentence, before he *can* resume his Episcopal functions; and as this relief cannot be effected before the next General Convention, (and as some tell us can never be effected,) it does seem to us that the question whether such a resumption be desirable is utterly visionary and nugatory.

We do not mean by these remarks to reflect on "A Delegate from Otsego," or on any others who may unite or wish to unite with him in his "protest." It is quite natural that many, both clergymen and delegates, should wish to address themselves to an existing feeling in the Church which presses sorely on all who are or accounted to be "friends of the Bishop." This we can understand. But we really cannot understand nor account it other than passing strange that this feeling should exist; that the enemies of the Bishop should be perpetually haunted with the apprehension that he may resume his Episcopal functions! Do *they* think the sentence illegal? Do *they* in their hearts believe that he is capable of exercising his functions, that he is worthy to exercise them, and that he ought to exercise them? If they have no secret and uneasy conviction of this sort which they are trying to shut out of their minds, why are they perpetually deprecating an event which they must see is impracticable? Why force on "the friends of the Bishop" the consideration of "existing prejudices," if they really believe that there are other and far more stringent obstacles in the way of resumption?

We say it in all seriousness that this incessant harping on "existing prejudices," this extreme sensitiveness about the Bishop's restoration, implies a latent conviction on the part of the Bishop's enemies that they have not yet made sure of their prey. They have their secret misgivings either that (whatever may have been the indiscretions of the Bishop) the severe and destructive charge of IMMORALITY has not been sustained, and that consequently there will be, there must be a reaction of popular sympathy in his favor, or that the sentence imposed on him is uncanonical, and can never be approved by the clear legal heads under whose consideration it is destined to come; and therefore they FEAR the result of an appeal to the General Convention of 1847. It is not the present but the future restoration of the Bishop which they dread; and we really cannot imagine why they should dread it, unless it be that they have *reason* to dread it. They fear to leave the question to the tranquillizing effects of time and the test of mature legal investigation. Otherwise we should never hear a word of restoration; for all would see that such an event would be as impossible in 1847 as it is at the present time. Otherwise the attempt (which was a match for any thing in the annals of Puritanical intolerance) would never, we apprehend, have been made to bring the late Convention to a declaration that in no possible contingency would it ever be expedient for Bishop Onderdonk to resume the exercise of Episcopal functions in his diocese.

To those who sympathize in this fear but are not willing to be classed as the enemies of the Bishop, we must say that this anxiety about the future, whatever be the motive of it, is, in our judgment, both unreasonable and unchristian. Unreasonable because it assumes that the prejudices which now exist will continue to exist when, should that time ever come, his disability will be removed; and because it assumes not only that these prejudices will then exist but also that they will be disregarded and outraged instead of exercising, as we believe they would, a decisive and controlling influence on the question of resumption. And unchristian; for who of us knows what a day may bring forth? The guilt or innocence of Bishop Onderdonk; the provisions of the Canon under which be was tried; the qualifications of his judges; the rules of evidence by which they were governed; the validity or invalidity of his sentence, and many other matters connected with the origin, progress and consummation of his remarkable trial, present questions which extend far beyond his person and involve the reputation and welfare of the Church. These, therefore, are questions of abiding interest. But the question whether it be desirable for Bishop Onderdonk some two or more years hence to resume his functions if he should be in a capacity to resume them, is one which the experience of a day may prove to be vain and presumptuous. Cut off as he is from all active employment; doomed to a retirement which wants nothing of a prison but the name; pursued even in his retirement by a relentless hatred which would, if possible, deprive him even of the use of his pen, it argues, we must be allowed to say, a little too much confidence in the certainty of human life to speculate on his resumption of duties at a time when, for aught we know, he will have bid adieu to the turmoils and perturbations of this world. "Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

We do not agree with "A Delegate" that his resolution would have been adopted by the majority. The sentence of an indefinite suspension is, we have reason to believe, regarded by a large portion of the majority as an infraction of Diocesan rights and wholly unauthorized by the Canon of the General Convention; and remonstrance against it, in this respect at least, is so far from not being within the province of the Diocesan Convention that it may be deemed its bounden duty. And we certainly do not believe that the majority would have adopted it with a view to remove from "the honest observer the unfounded aspersion that we desire an immoral head to our diocese;" for we doubt whether any of them believe that an honest observer would ever make such an aspersion. The only remark which we at least have ever heard made on the aspersion, and certainly the only answer which it deserves, is that they who make it know not what they say.

We trust that in these remarks, which have been protracted to a greater length than we intended, we have said nothing discourteous to "A Delegate from Otsego," whose piece we now subjoin:

From the Evening Post.

The late Episcopal Convention.—The writer, as a delegate to that Convention, acted with the majority; but did not insist, in the debate, on explaining the cause of his course; but begs, in a few words, to be allowed to do so in your columns.

The majority were called "friends of the Bishop." If by that was, or is, meant, that we, under the circumstances, desire his restoration and continuation in that office, under existing prejudices, even if innocent: I, for one, *protest* against the term, or the inference. The majority, of necessity, voted in the negative, on amendments ingeniously introduced by the minority; and so, while expressing what they did *not* approve, had no resolution to show, affirmatively and directly, what they *did* approve, or the causes of their action.

After a long debate, the subject seeming nearly exhausted, the writer, with a view to a direct, plain, and unequivocal declaration of sentiments, and the motives of action, of those called "friends of the Bishop," offered the following resolution, not before correctly reported:

"Resolved, That this Convention, during its deliberations, will not legislate, or express an opinion, as to the guilt or innocency of Bishop Onderdonk—the justice or injustice of his sentence, or the propriety of his restoration; deeming those questions *not within the province of its action, or the legitimate exercise of its powers.*"

I now believe, had this resolution been adopted, as it must have been, by the majority, had the question been taken, it would have shown clearly the reasons of the negative vote, without searching the speeches, which will never be carefully perused by those who wish to ascribe our conduct to other causes, and would have prevented, at least by the honest observer, the unfounded aspersion, that we desire an immoral head to our Diocese.

I trust the candid can not fail to see, at least, why the writer, and many others of the laity, entertaining the views expressed in this resolution, felt bound to vote against all motions, or amendments, expressive of opinions on those subjects, or calculated, in *effect*, to pass a punishment on the Bishop,—that of severing him at once from the Diocese, which his judges, the Court of Bishops, refused to pass; some of them declaring, that suspension would not dissolve such connection.

The resolution was withdrawn, but, the writer now regrets that he had not subsequently introduced and had the vote taken upon it.

A Delegate from Otsego.

☞ In order to make room for the reports of Convention we have been obliged this week—for the first time in several years—to omit the "Acknowledgments," and shall esteem it a special favor if the omission be excused.

We must ask the like indulgence of publishers and correspondents, whose favors will receive attention in our next.

The debates of Convention have given to our journal this week a monotonous and remarkably bellicose appearance: next week we hope to resume our wonted miscellaneous and peaceful bearing.

The Oratorio of David.—This splendid Oratorio' by Nuekomm, will be performed this (Friday) evening, at the Tabernacle. A rare treat for the lovers of music. Dr. Hodges will preside at the organ.

To Correspondents.

"T." "Peace," and "——," in our next.

Three numbers of "Catholicus" received.

"Nelson" is received.

Sad Accident to Bishop Chase.—The Bedford (Pa.) Inquirer of Friday states that "on Tuesday the mail coach was upset about six miles and a half east of Bedford, and a number of the passengers more or less injured. Bishop Chase of Illinois, was one of the principal sufferers. He had two ribs broken, and was otherwise considerably bruised. The injuries are not considered dangerous, and no doubt is entertained of his recovery.—*Mirror.*

Married.

On the 28th September, at St. John's Church, Huntington, L. I., by the Rev. Charles H. Hall, Mr. P. N. Strong, of this city, to Louisa Harriet, daughter of Charles Hall, Esq., of Augusta, Geo.

Calendar.

October.

12. Twenty-first Sunday after Trinity.
18. St. Luke the Evangelist.
19. Twenty-second Sunday after Trinity.
26. Twenty-third Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

November.

1. All Saints.
2. Twenty-fourth Sunday after Trinity.
6. Thanksgiving-Day.—*Unless some other day be appointed by the Civil Authority.*
9. Twenty-fifth Sunday after Trinity.—*On this and the following Sunday the Collects, Epistles, and Gospels for two of the Sundays after the Epiphany are to be read.*
16. Twenty-sixth Sunday after Trinity.
23. Twenty-seventh Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.*
30. Advent-Sunday.—St. Andrew the Apostle.

Notices.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York:—

A special meeting of the Board of Managers of this Society will be held in the Sunday School Room of St. Clement's Church, on Monday evening next, the 13th inst., at 7½ o'clock.

Thos. P Cummings, Rec. Sec'y.

Education for the Ministry.

Several Free Scholarships (without stipend) are now vacant, in the gift of the Society for Promoting Religion and Learning, in the following Colleges and Schools, viz:—

Geneva College; Trinity College; Union College; Columbia College Grammar School; Trinity School, New York.

Applicants for the same, will address the subscriber personally or by letter, with satisfactory testimonials from their Rector and Teachers, at No. 8, Columbia College. John McVickar,

Sept. 27—3t Chairman of Ed. Com.

☞ The Rev. Caleb S. Henry, D. D., Assistant Minister of St. John's Church, Brooklyn, and Professor of Moral Philosophy in the University of the City of New York, will preach in the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway, on Sunday evening next. Divine service to commence at 7½ o'clock.

Emmanuel Church, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

Calvary Church is open for Daily Morning Prayer (Sundays excepted) at 8 A. M. And for Evening Prayer, on Wednesdays and Fridays at 5 P. M.

Seamen's Church.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. Parker,

St. Simon's Church, *Houston street, between Pitt and Ridge streets.*—The services are regularly held every Sunday at half past 10 o'clock in the morning, and at 7 o'clock in the evening. Sunday School at 9, A. M. and at 2, P. M. C. F. Cruse,

June, 1845. 21 First Avenue.

IMPORTANT PAMPHLET.

STANFORD & SWORDS have in press, and will publish in a few days, Records of the Proceedings and Debates, as far as can be obtained, of the late Episcopal Convention, taken in short hand by a competent stenographer. Gentlemen desirous of revising their speeches will confer a favor by calling at their store, No 139 Broadway. Oct. 11.

ST. MARY'S HALL.—The Winter Term will commence on the first of November. Application to the Rev. R. I. Germain, Burlington, New Jersey. Oct. 11—4t

BOARDING SCHOOL.—There is a vacancy for two or three pupils in the family of a clergyman, in a pleasant and healthy village in the country. The school limited to 12. Apply to Stanford & Swords, No. 139 Broadway. Oct. 11—4t$

STANDARD EPISCOPAL WORKS published by D. APPLETON & Co. 200 Broadway.

Bradley's Practical and Parochial Sermons,	$2 50
Burnet's History of the Reformation, 4v best ed.	3
Do. Exposition of the 39 Articles, 1v	2
Hooker's Complete Works—Notes by Keble, 2v	4
Palmer's Treatise on the Church, with Notes, 2v	5
Magee on Atonement and Sacrifice, 2v	5
Newman's Parochial Sermons, 2v 8vo	5
Do. Sermons on the Day, 1v	1 25
Marshall's Notes on Episcopal Polity,	1 25
Pearson's Exposition of the Creed, 1v	2
Maurice's Kingdom of Christ, 1v	2 50
Manning on the Unity of the Church,	1
Taylor's Episcopacy Asserted and Maintained,	1
Kip's Double Witness of the Church, 2d edit.	1
Sherlock's Practical Christian, 1v	1
Evans's Rectory of Valehead, 16mo	0 75
Spincke's Manual of Private Devotions,	1
Wilson's Sacra Privata—only complete edition,	1
Spenser's Sermons on the Gospels and the Church	1 25
Churton's History of the English Church, 1v	0 75
Ogilby's Lectures on the Church, 1v	0 75
Sutton's Meditations on the Sacrament,	1
Do. Disce Mori, Learn to Die,	1
Do. Disce Vivere, Learn to Live,	1
Taylor's Golden Grove—a Manual of Devotion	0 50
Ogilby on Lay Baptism, 1v	0 75
Gresley's Lectures on Preaching, 1v	1 25
Do. Portrait of an English Churchman,	0 75
Paget's Tales of the Village, 3v	1 75
Ives's Sermons on the Church,	0 63
Faber on the Primitive Doctrine of Election,	1 75
A Kempis, of the Imitation of Christ, four books,	1
Lyra Apostolica, from the 5th Oxford ed.	0 75
Thoughts in Past Years, by the author of "The Cathedral,"	1 25

HENRY M. ONDERDONK & CO., would call the attention of the Clergy and others visiting the city to their valuable assortment of Theological, Classical, and Miscellaneous Books and Stationery. Among others will be found—

Mant and D'Oyle's Commentary on the Bible.
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Clark's.......................... "
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Butler's complete Works. Hobart's Works.
Burnet's History of the Reformation.
Jeremy Taylor's Works. Eusebius' Eccl. History.
Bishop Wilson's, Sacra Privata.
The Dictionary of the Church.
The Doctrine of the Cross.

A large variety of Bibles and Prayer Books in plain and gilt bindings, including the *spendidly Illustrated Edition*, edited by Dr. Wainwright.

Also, a varied assortment of Stationery and Fancy Articles, including Letter and Note Paper, Sealing Wax, Wafers, Pens, Inkstands, Penknives, Pocket Books, &c. &c.

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In Press and will be published immediately by the above—"*Devotions for the Young.*" Sept. 27.

Late English Theological Works.

PICK'S Bible Student's Concordance, 1v...	$11 00
Studies of the New Testame't, by a Layman	4 50
Harrison's Histor. Inquiry into the Rubric, 2v	3 25
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Imported and for sale by

Sept. 27. WILEY & PUTNAM, 161 Broadway.

THEOLOGICAL BOOKS.

STANFORD & SWORDS, No. 139 Broadway, have received by the Virginia, and other late arrivals, about 1000 volumes of Theological Works, many of which are rare and valuable, which added to their former stock, renders it an object worthy the attention of strangers as well as of resident clergymen, all of whom are respectfully invited to examine them. The prices are at a small advance from cost. Catalogues gratis.

Also, a large variety of religious works, beautifully bound, suitable for presents. Sept 27—2t

HOUSEKEEPER WANTED.—A Lady to take the general charge of a family of children who have lately lost their mother. One who is capable of instructing the girls in a good English education, and who would be willing to go into the country is desired. A widow, between 30 and 40 years of age, and a member of the Episcopal Church would be preferred.

For particulars inquire at No. 151 McDougal street, New York. Sept. 20—$3t

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

For the Churchman.

LINES

Suggested by the Death of EDWARD D. VAN VOORHIS.

To the Bereaved.

Oh, "it is hard to part," 'tis hard to part;
And the tear will tell of the broken heart,
For 'tis nature's tribute; e'en Jesus shed
The dew-drop of grief o'er Lazarus dead:
But it passeth soon, like an autumn shower,
And holy and calm, is the coming hour;
Like the promise-bow in receding rain,
Hope whispers 'mid tears, ye shall meet again.

List! sorrowing one, to that distant chime,
Which the night-wind bears from the spirit-clime,
And the ear may catch in the distant swell,
Rich voices of those thou hast cherished well;
And thine eye of faith, through cerulean zone,
Shall rest on the ransomed, around the throne,
And with lyre attuned, 'mid that angel-band,
View thy loved and wept, in their glory stand.

Not the regal splendor of earth is theirs,
For immortal crowns bring them rest, not cares—
On their quiet brows are no dark lines shown,
From the future's shadowy pinion thrown;
'Neath their glowing robes of celestial light,
No cankering pains are concealed from sight,
But their perfect peace, and their bliss supreme
Thou can'st measure not by thy fairest dream.

'Twas a Father's gift, and a Father's claim,
And His love was shown, when the summons came,
He gathered rich gems from thy casket bright,
To shine 'mid jewels of holier light—
He bore sweet flowers from thy wreath away
To bloom ever fresh, in a purer day—
And to raise thine heart to that region fair,
Hath He carried its choicest treasures there.

E. W. C.

From the English Churchman.

The Bishop of Chichester's Letter.

THE NON-JURORS.

SIR,—Without pausing to animadvert on the impropriety and indelicacy (I may say) of coming to so hasty a conclusion with regard to the rumored secession of one, the loss (to our communion) of whose saintly virtues and learning must deeply grieve all true Catholic hearts, permit me to notice, as briefly as I may, an historical error into which the Bishop of Chichester has (I trust) inadvertently fallen, with regard to that sincere and single-minded body of men, the English non-jurors.

The assertion that the non-jurors were inclined to Popery is not borne out by history.

It is true they were opposed to the flood of Erastianism and Latitudinarianism which threatened to overwhelm the Church at the Revolution, and they certainly entertained very strong views with regard to the Christian priesthood, and Church discipline, &c.

But let us not forget that they interposed (at the risk of their personal liberty,) between James the Second and the too probable establishment of the Papal supremacy in this country, whilst the ultra-Protestant party supported, with suicidal policy, the views of the king. How unfair, therefore, is it to call those persons popishly inclined, because their reverence for the sanctity of an oath constrained them to refuse the new oath of allegiance to King William.

Consider the dying declaration of the nonjuring Bishop Lake, (his lordship's predecessor in the See of Chichester.)

On the 27th of August he dictated the following profession, being then very ill:—"Being by a sick and dying bed and the good hand of God upon me in it, to take the last and best viaticum, I make this profession, that whereas I was baptized into the religion of the Church of England, and sucked it in with my milk: I have constantly adhered to it through the whole course of my life, and now, if so be the will of God, shall die in it; and I had resolved, through God's grace assisting me, to have died so, *though at the stake.* And whereas that religion of the Church of England taught me the doctrine of non-resistance, &c., I adhere no less firmly and steadfastly to it, and, in consequence, have incurred a suspension from the exercise of my office, and expected a deprivation. I desire you, my worthy friends, to bear witness of this upon this occasion, and to believe it as the words of a dying man, and may, for ought he knows to the contrary, appear with these very words in his mouth at the dread tribunal: manu propriâ subscripsi—*Johannes Cicestr.*"

The Bishop of Worcester (another non-juror) made a similar declaration, which was taken down by Dr. Hickes, then Dean of Worcester.

Their followers, both clerical and lay, remained for the most part equally firm. Mackie, in his Life of King James, says that the exiled king's infatuation with respect to Popery was so great that he usually endeavored to induce those non-juring divines who visited him in France, to join the Church of Rome. When the Protestant members of his court at St. Germains requested permission for a chapel in which the service of the Church of England might be conducted, the king consulted the Jesuits, and refused the request. Dr. Granville, who had quitted the Deanery of Durham, was even obliged to leave St. Germains, in consequence of the insults to which he was subjected. None of his followers were trusted; but they remained firm in the faith: *e. g.* Colonel Cannon refusing to join the Church of Rome, was reduced to a very small allowance. Being sick, he received the Sacrament from Dr. Granville, but some priests actually thrust a wafer down his throat *after he was insensible*, and published that he died a member of the Church of Rome. It seems that the priests, and no doubt the King approved, endeavored to bring over every Protestant to their own church.—*Mackie's Memoirs.*

On the whole, instead of bringing ill-founded charges against the Protestantism of the nonjurors, we have reason to admire their firmness and constancy in resisting the temptation of going over to Rome, which must have been very great, circumstanced as they were, suspected and harshly-treated by the Government, and openly branded as Papists by the Latitudinarian spawn of the Revolution.

Deeply as all true Churchmen must lament the schism which was made in the Church, and which, in spite of the warnings of the saintly Bishop Ken, was perpetuated by the new consecrations, yet we cannot but sympathise with them in their difficulties, and wonder that *so few* sought shelter for themselves in the bosom of the Church of Rome.

Again, (comparatively later in their history of the non-jurors,) isolated as they were from Communion with other churches, and feeling deeply the yearning after Church-fellowship, their eyes never appear even to have been turned "*Romewards*" to supply their want.

A notable instance of this is shown in the endeavors made by the leaders of the non-juring party, Collier, Brett, and Griffin, in conjunction with the Scotch Bishops, Campbell and Gadderer, to effect a union with the orthodox Greek Church; but which failed after a long negotiation, partly in consequence of the death of the Emperor of Russia, who favored the attempt, and partly to their inability to effect a coalition. An extract from the propositions of the nonjurors in the course of this negotiation may not prove unacceptable to your readers, and will disprove the assertion of their doctrines being unsound.

Among others, they declare "that they have a great reverence for the canons of the ancient general councils, yet they allow them not the same authority as is due to the sacred text, and think they may be dispensed with by the governors of the Church, where charity or necessity require." Again, with regard to the Blessed Virgin,—

"Though they call the mother of our Lord *blessed*, and magnify the grace of God which so highly exalted her, yet are they afraid of giving the glory of God *to a creature*, or to run into any extreme by blessing and magnifying her; and do hence rather choose to bless and magnify God for the high grace and honor conferred on her." Again, with regard to the invocation of saints, they say that,—

"Though they believe that both saints and angels have joy in the conversion of one sinner, and in the progress of a Christian, and do unite with us in our prayers and thanksgivings, when rightly offered to God in the Communion of the Church; yet are they jealous of detracting from the mediation of Jesus Christ, and therefore cannot use a direct invocation to any of them, (the ever-blessed Virgin herself not excepted,) while they desire, nevertheless, to join with them in perfect charity." Again, with regard to the Eucharist,—

"Though they believe a perfect mystery in the Holy Eucharist, through the invocation of the Holy Spirit upon the elements, whereby the faithful do verily and indeed receive the body and blood of Christ, they believe it, yet, to be after a manner *that flesh and blood cannot conceive;* and seing no sufficient ground from Scripture or tradition to determine the manner of it, are for leaving it indefinite and undetermined:—so that every one may freely, according to Christ's own institution and meaning receive the same in faith, and also worship Christ in spirit, as verily and indeed present, without *being obliged to worship the sacred symbols of his presence,*" &c. &c.

Surely this is a sufficient refutation of the (malignant) charge of Popery, so frequently alleged against the non-jurors. Some of them held peculiar opinions on what were termed "*the Usages:*" but even this section was no more inclined towards Rome, than the parties by whom the charge has been alleged.

"If, (says Mr. Lathbury, in his impartial history of them, if) actions are to be regarded as the criterion of principles, then the Dissenters of the period of the Revolution for supporting King James, and those of the present day for uniting with Romanists, are much more obnoxious to the charge than the non-jurors, who ever acted consistently with their principles in opposition both to Popery and Dissent. The parties who make this charge should remember the period of the Revolution, when, but for the exertions of many who became non-jurors, Popery must have prevailed in England.

I am, &c. NONJUROR.

From the English Churchman.

English Religious Books before the Reformation.

NO. II.

The pastors and teachers of the flock of Christ especially aimed, in the middle ages, to build up those over whom they were set in the constant practice of devotional exercises; that so they might go on from day to day, from year to year, aiming at perfection. Nothing was thought more necessary, than that those who looked forward to hereafter being admitted into the company of saints and angels, should upon earth begin the work of preparation, and labor with all diligence to form *habits* which were to exist for ever. Entire obedience, even though it were possible, they knew would, in itself, merit nothing; that after all was done, men could be only unprofitable servants; but they also knew that obedience is pleasing to God, and that the more constant our labors are in His service, the more earnest and unwearied our watch over ourselves, so much the more shall we be rewarded, and go onwards to perfection.

Hence we so often find in the beginning of the old books of private prayer, and other Offices, short treatises by way of preface, instructing men on this point. It was not thought sufficient that people should say hurriedly, and as a mere matter of course, their prayers, but that they should know *how* to say them. Even though the services were not in the vulgar tongue, yet translations were more frequent before the Reformation, than we are accustomed to suppose. And there are multitudes in England now, who repeat their common prayers, though it be in a tongue which they understand, with far less real understanding, and less real devotion, than did their forefathers of old.

But I purpose, at present, to confine myself rather to those general directions by which men were anciently taught the "manner to lyue well;" and shall extract first some portions of a little tract frequently prefixed to the printed editions of the Salisbury Hours. I quote now from one printed by Regnault, to be sold at London, in 1531, 4to.*

We are told, "to begyn the maner of salutary lyuyng, and to come to perfection, we must kepe these smal doctrines here following. In your rysyng do as foloweth. Thanke our Lorde of the rest that he gaue you that nyght. Commende you to God. Secondely, beseche God that He preserve the that day from deedly synne: and at all other tymes.....Whe ye haue arrayed you, say in your chambre matyns, pryme, and houres, if ye may. Then go to the chyrche or (*before*) ye do ony worldly werkes, yf ye haue no nedefull besynesse. And abyde in the chyrche the space of a lowe masse, where ye shall thynke and thanke God of His benefites. Thynke a while on the goodnesse of God, on His divine myght, and virtue. Thynke what gyft He hath given you to create you so nobly, as to Hys image and lykenesse Thynke also what grace He hath done you in the sacrament of baptysme, cleansyng your soule from synne. Thynke how many tymes ye have offended Hym syth (*since*) ye were crystened. Thynke how mekely He hath abyden your retournyng from synne. Thynke from how many daungers He hath preserved your body and soule. Thynke howe yll ye haue bestowed the tyme that He hath gyuen you to do penaunce. Thynke how many tymes He hath forgiuen you in shryft. And how many tymes ye haue fallen to synne agayn." And so it goes on, with suggestions of meditation on death, judgment and eternity. Lastly, "Thynke on the inestimable joye of the saintes in heauen, the whiche our Lorde hath promised you if ye lyue out of deedly synne, and loue Him aboue all thing. And haue ye a perfect hope yf ye lyue well ye shall come to that glory. Amen."

"When ye are come from the chyrche take hede to your housholde or occupacyon; and in so doyng, thynke somtime that the payne that ye suffer in thys worlde is nothyng to the regarde of the infinite glory that ye shal haue if ye take it mekely. Then take your refection or mele without excesse or ouermoche forbearing of your meate: for there is as moche daunger in to lytell as in to moche: yf ye fast ones in a weke yt is enough besyde vygills and embre dayes out of lent. And yf ye thinke the fasting be not proffyttable, do by councell..... Shryve you euery weke to youre curate—if ye be of power, refuse not your almesse.....Take payne to here and kepe the worde of God. Confesse you every daye to God without fayle of such synnes as ye knowe that ye haue done that day. Seke a good and faythfull friende of good conversation.....Say lytle and folowe vertuous company. Eschewe the felowship of them that ye wolde not be lyke. After all werke prayse and thanke God, loue Hym aboue all thynges. And in going to your bedde haue some good thought.....and then I hope your lyuyng shal be acceptable and pleasing to God."

A very favorite tract in the middle ages, and to be found with various adaptations in many larger works of the day, was a "Diurnall for devout Souls." The edition now before me is a separate one, printed in 12mo., ten leaves, by "Robert Wyer, dwellynge at the synge of Saynt Johan Euangelyst, in Saynt Martyns parysshe," &c. No date, but probably about 1525. "The great cause," says the author, "why we profyte lytell in the way of perfection is, that we do not with al our studye and dylygence, folowe by perseveraunt exercyse in our dayly conuersacyon, the good instructions and counceylles that be daylye gyuen us of oure Lorde God...... Wherefore I haue, accordyng to your deuoute request, noted treuely in this lytel papyre thre exercyses: the which I haue many tymes counceylled you to use at thre tymes of the daye specyally."

"¶ In the mornyng. As soon as ye be full wakyn, marke well what thyng cometh fyrst to your mynde. And yf ye haue ben wakynge at any tyme of the nyght past, what remembrance ye haue had of God. And yf ye fynde that any thynge hath occupyed your hert then (*than*) the rule of perfeccyon requireth,.... then anone with great heuyness complayne of your selfe, knowledgyng that this imperfeccyon is founde in you, for want of dylygent ghostly exercyse in the tyme past. And with a feruent desyre to amende from thensforth, begyn anone with humble prostracyon, both of spyryte and also of body, to prayse the gloryouse trynyte, sayeing thus." Then follows a prayer, both in Latin and English, accompanied with cautions to "speke it not only with the tongue, but of all the hole herte." "But now retournynge to the mornynge's exercyse, when ye do on your clothes, se that your mynde be occupyed in the prayse of God, thankynge hym that he hath so plenteouslye prouided for you al necessaryes, many other much better than you beyng in nede, and pray hym to moue your herte to releue his poore people." Then come several prayers, to be said to our Blessed Lord, "when that ye be clothed;" and with them are cautions given to be content, a confession of sins, and other prayers. These conclude, as the custom anciently was, with the Ave Maria.

All this is directed for the chamber; going on to say, of these things, "ye maye occupye your mynde in the waye towarde the churche; .... and when ye come to churche, se that ye do nothing onely of custome, as it were a thyng that hath no reason. But in all thynge, consydre the presence of your Lorde God;.... and to behaue you in all thynges, that your seruyce may be pleasyng to hym, the whych requireth of us not onely our corporall exercyse, but moche more the exercyse of oure herte..... In departyng from the churche, beware that ye fall not anone to ydle speche; but in the waye, consydre by ordre, howe ye haue ben occupyed," &c. Then come various other like excellent precepts, to be observed during the daily work.

The second section of this little book is, "¶ Before your meale. Prepare your herte dylygently to com thereto with compunction, the which is the most excellent remedy agaynst al sensuall appetytes." A list of seven chapters is then given, one to be read, "eyther in part or hole," each day in the week, before meals, from "the Life of Christ," Then, "come to your meate with heuyness of herte, that ye be compelled, for the nede of your body (the which is your continual enemye,) to leue the servyce of your most beloved spouse..... After thys, when ye haue sayd grace, take youre place in ordre, as beseemeth; and observe at your meale these fyue thynges. ¶ Fyrste, that ye fede not greedely, &c. ¶ The second is, that your abstynence be as secrete as ye can: standynge rather in the brekynge of your appetytes, and forberynge of those meates that ye fele your selfe moche inclyned to desyre, than in any syngularytie notable. ¶ The thyrde, that you refuse nothynge that is offered you; but with great deuocyon receyue it as sent of God, &c. ¶ The fourth, that in all that tyme ye studye to kepe in your herte the remembrance of God, at euery morsell that ye receyue, gyuynge thankes in herte to hym. ¶ The fyft, that ye do not forgette to praye for the pore people, (lyke as ye dyd in the mornynge.).... When ye haue sayde grace, as shortly as ye may conuenyently, departe to youre chambre. Then be moche ware of idlenesse:..... and yf any thynge wold occupye youre mynde, anone returne in herte vnto our Lorde Jhesu; and tell hym all the matter, whatsoever it be. Yf ye be dyscontented, make your playnt unto hym. Yf ye haue done amysse, confesse forthwith to hym. Yf ye be in any doubte or perplexyte, aske counceyle of hym. Yf ye be sycke or diseased, let hym be your Physycyon. And, generally, at all tymes haue hym syttynge in the myddyst of your herte, as your Juge (*judge*,) your preest, your master, and leche."

Other directions of the same spiritual and godly kind follow for the time intervening until after supper, and the reader is then brought to the last division of his day, "Before nyght;" and he is taught:

"At complyne tyme, call to mynde in ordre the benefites of our Lorde shewed to you that daye, and thanke hym for them. And contrary wyse your neglygences and all your dedes, words and thoughts, makyng confession of them to our Lorde. And those thynges that be notable, whereof ye shall be most ashamed to shewe, imprynt them in your mynde with purpose to confesse them to your ghostly father, askynge grace that ye maye do so." Directions follow as to remembering what Saints-days are near at hand, or the next day. "After all this, when ye have also prayed for the poore people, commende yourself unto our Lorde, our ladye, your good aungell,† and all payntes. And the tyme that ye do of youre clothes, and tyll that slepe close your senses, kepe youre herte dylygentlye occupyed in remembrynge the godnes of our Lorde towarde you:...... and then conceyue a great desyre and a feruent purpose to begynne the nexte daye tymely, to amende your lyfe. ¶ And ye contynewe thys ordre and cease not, I truste in Goddes mercye, by the prayers of hys holy mother and all saynies, ye shall encrease in good lyfe, and in the loue and favoure of our Lorde Jhesu. To whom be all prayse, honoure, and glorye without ende. Amen. Deo gratias."

I cannot think that any observations are required upon the above extracts; they will, I am quite sure, speak loudly for themselves, and for the earnest religion of their day. M. B.

* I have had some doubt whether, in the extracts which I am about to give, the old spelling should be retained, and have decided in the affirmative; because a greater appearance of reality will follow, and a more genuine character. Those who feel enough interest in the subject to read the extracts at all, will not, I have every hope, find fault with the little additional trouble which a few words might give them. Contracted words, however, I shall copy at length.

† Among the suffrages in the old Prayer-books for private use, occur various offices "ad proprium angelum." These consist commonly of an Antiphon, Versicle, Response, and Collect. I shall quote a Collect from the edition (mentioned above) of the Horæ ad vsum Sarum. 1531. 4to. "Deus qui sanctorum angelorum tuorum aliquos tibi benigne concedis assistere: et aliquos jubes hic in terris hominibus misericorditer ministrare: concede propitius: sic angelum mihi commissum ad custodiam me in bonis dirigere: ad virtutes assidue excitare: et a peccatorum voragine potentissime liberare quatenus in districto judicio quando fiet unum ovile hominum ac etiam angelorum sub tanto pastore merear inter sui gregis pecora numerari. Per."

ST. MATTHEW'S HALL,

Port Colden, Warren County, New Jersey.

THE Winter Session of this Institution will commence on the first day of Nov. next. This is strictly a Christian School for boys, conducted on decidedly Church principles. The pupils are all treated as the sons of the Rector, and particular attention is paid to their moral, physical, and mental improvement. Young boys of *five* and *six* years old, and *upward*, are received. The terms are $75 per session of five months, payable *in advance*. The number of pupils being limited to *thirty*, application should be made early to P. L. Jaques, Rector.

References.—Rt. Rev. Bishop Doane, D.D. LL.D., Burlington; Rev. Samuel Starr, P. Dickinson, Esq., Henton; Rev. W. Staunton, Morristown, New Jersey; Rev. Dr. Ogilby, New York; Rev. F. Ogilby, Philadelphia. Sept. 13—8t

COLLEGIATE AND MERCANTILE INSTITUTE.—Dr. E. D. BARRY and Mr. RUFUS LOCKWOOD, Principals.

This establishment is now transferred from No. 411 Broadway, to the corner of Broadway and Lispenard street.

From the long established character of the above mentioned principal instructors, and from the success which has attended their united labors in their respective departments; they once more at the commencement of another annual season, appeal with confidence for the renewed patronage of their friends and the public.—Classical, mercantile and mathematical instruction is attended to in this Seminary, with the strictest regard and care. The plan of imparting it to the pupils of the Institute is thorough and radical: and the mode of discipline which, while it is mostly of a moral, mild and persuasive nature, is at the same time successful and effective. The French and other modern languages are taught by competent instructors, on reasonable terms.

For terms of entrance, &c. apply as above mentioned, from 9 o'clock, A. M. to 3 P. M. Sept. 6—4t

INGLESIDE FEMALE SEMINARY.—Rev. REUBEN RILEY, Rector; Mrs. EMILY GIBSON, Head of the Family.

This Institution will commence its first session on the first Monday in September next. The situation combines all that can render it pleasant, being one of the most healthy in the country, and only six miles from Baltimore. Applications must be made to the Rector, care of Dr. H. Colburn.

☞ Circulars may be had at Dr. Colburn's Bookstore, 174 Baltimore st., or D. Brunner's, No. 1 North Charles street. Aug. 23.

SOUND EDUCATION IN PRIVATE.—Terms $400 per annum, payable half yearly in advance. No extra.

Mr. JAMES SUCH, formerly of Trinity College, Cambridge, (England,) and some time private tutor in that University, receives into his family ten pupils. The house is situated near Jamaica, Long Island, half an hour's ride by railroad from New York. The course of instruction is precisely similar to that pursued at the most reputable schools in England, such as Eton Harrow, Winchester and the Charter House—the same education as is given to the sons of the higher classes when they aspire to University honors and are designed for parliament, the bar, or the pulpit, with the addition, however, of a thorough knowledge of the French and Mathematics on the Cambridge plan. The discipline is altogether that of a private family; a discipline which can only obtain where the number is small. Religious instruction is strictly attended to. Mr. Such has been bred to the business of tuition. He is wholly devoted to his pupils, and undertakes no greater number than himself and his son can do strict justice by. He is well acquainted with the French language, having spoken it from childhood, and resided much in France when preceptor to a young nobleman. A father desirous of procuring for his son a healthy and comfortable residence, and at the same time sound education, whether for professional or commercial pursuits, would find this an opportunity seldom offering. Mr. Such's pupils have attained the highest honors at Harvard and Yale Colleges. His Seminary has been established eight years, and is known to the following gentlemen:—

Rt. Rev. Bishop Doane, New Jersey; Hon. and Rt. Rev. Bishop of Toronto, U. C.; Rt. Rev. Bishop Eastburn, Boston; Gov. Everett, Boston; Hon. Abbott Lawrence, Boston; Prof. Vethake, Philadelphia; Gen. P. B. Porter, Niagara Falls; Elias Vanderhorst, Charleston, S. C.; Rev. W. Shelton, Buffalo; Col. A. S. Jones, Georgia; Dr. R. Breckenridge, Baltimore; Rev. W. L. Johnson, Jamaica, L. I.

In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.

In New York.—Ex-President Duer, Columbia College, Prof. Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, Dr. Alex. Stevens, C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.

In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow.

Aug. 23—13t$

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,

Aug. 9. 83 Anthony st., next door to Broadway.

TO TEACHERS OF ELEMENTARY MUSIC, Leaders of Church Choirs, &c.—The NEW YORK SACRED MUSIC SOCIETY have engaged the services of the undersigned to give a series of Lectures and Lessons to the Teachers of Elementary Music, the Leaders of Church Choirs, &c. at No. 411 Broadway, New York, for a period of ten successive days, commencing on Tuesday, Oct. 7th, 1845, on the following subjects, to wit:

1. The Method of Teaching,........10 lectures.
2. Harmony (Theory of Musical Composition,)........10 "
3. Musical Æsthetics (Taste, Style, &c) 4 "
4. The Violin........10 lessons.

Lectures may also be expected on other interesting topics, such as the Organ, Harmonics, &c., together with Exercises and Criticisms in Chanting, Psalmody, Glee Singing, &c. &c.

Tickets of admission $5.

EDWARD HODGES,
U. C. HILL,
JAMES F. WARNER.

Other aid, from the best professional sources, will be incidentally brought in, as occasion may require.

Tickets and list of performances to be obtained at Lockwood & Son's Bookstore, 411 Broadway, and at the Music Stores. Sept. 13—tf

CHURCH BOOKS published by the subscriber, may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hart, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J Tiffany, Utica, N. Y.; Arnold & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st., opposite St. Paul's.

TUITION.—A Candidate for Orders who has had much experience in teaching, both in the Classical and English department, having a portion of his time unemployed, wishes to meet with an engagement *to teach* a few hours every day either in a *School*, or *privately*. The best of references given. Address "L. C. S." at this office. Sept. 27—3t$

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. ANTHONY TEN BROECK, A. M., Rector.

The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.

There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.

For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.

The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.

Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access ey the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.

A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.

Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."

August 30, 1845. ANTH. TEN BROECK.

INSTITUTION OF MESSRS. ABBOTT *for the Education of Young Ladies*, No. 412 Houston st., New York.

The Fall term of this Institution commences Monday, Sept. 15th. The principals devote their time to personal instruction, seeking to secure for their pupils good bodily health, cheerful spirits, the highest intellectual endowments, true refinement of mind and manners and unaffected piety; employing teachers of the highest literary and scientific attainments, in spacious and handsomely furnished parlors, they endeavor to combine the advantages of the gentleness, delicacy, moral purity, and literary taste of a refined home education with that knowledge of the world, easy address and intellectual stimulus, which can only be acquired by associated study. They would give their pupils a perfect education; that with healthy bodies and well disciplined minds and polished manners, and hearts regulated by Christian principle, they may be prepared to enter unembarrassed upon any of the duties of life.

TERMS—Pupils under six $6; from six to eight $9; from eight to ten $12; from ten to twelve $15; over twelve $18. The use of all the books required is furnished, and there are no extra charges. A few young ladies can be received into the families of the principals. 6t—Aug. 16

CLASSICAL AND ENGLISH SCHOOL, No. 208 Wooster, near Amity st., Rev. J. A. SPENCER, A.M., Rector.

This School will re-open on Monday, September 1st. The number of pupils is limited and select, in order that each boy may receive the personal care and supervision of the Rector, and be *thoroughly trained* in the various branches of English and Classical learning. Two or three boys can be received into the Rector's family.

REFERENCES.—Rev. Dr. Anthon, Rev. Dr. Taylor, Rev. Dr. McVickar, Rev. G. T. Bedell, Rev. L. P. W. Balch, Rev. J. M. Forbes, Rev. B. I. Haight, Prof. Chales Anthon, LL.D., Prof. James Renwick, LL.D., Dr. Edward Delafield, Dr. J. Stearns, Henry Wilkes, Esq., Geo. T. Strong, Esq.

☞ Circulars may be obtained at Appletons, 200 Broadway, Stanford & Swords, 139 Broadway, Miller's, 645 Broadway, and at the Rector's residence.

Aug. 23—5t

FAMILY SCHOOL FOR BOYS.

New Hartford, Oneida County, N. Y.

THE undersigned, having removed to the spacious mansion of the late Judge Sanger at New Hartford, is now prepared to receive into his family a limited number of pupils.

The course of instruction embraces the Classics, Mathematics, and Modern Languages; and will prepare the student for College, or for active business. Vocal and instrumental music will be taught when desired.

The government shall be strictly parental.

The religious instruction of the family is under the general supervision of the Rector of the Parish. The academic year consists of two terms of twenty-two weeks each, commencing on the first day of September and February.

The expense for Tuition in all the branches of study, including Board, Washing, Books, Stationery, Drawing materials, &c. is $175 per annum. Without tuition in Music, Drawing, and the Modern Languages, the charge is $130 per annum.

REFERENCES.—The Right Rev. W. H. De Lancey, Bishop of the Diocese of Western N. York; the Rev. B. Hale, D. D., President of Geneva College, Geneva; the Rev. J. C. Rudd, D. D., Rev. P. A. Proal, D. D., Rev. George Leeds, Utica; the Rev. Stephen H. Battin, New Hartford; the Rev. Wm. E. Eigenbrodt, New York city; the Rev. John W. Brown, Astoria, L. I.

June 29—yly W. H. PADDOCK.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street, near Spring.

Dec. 9—yly.

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,

Sept. 7. Centre street, head of Canal st.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

James A. Sparks, No. 161 Fulton st., New York,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

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J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

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J. R. DUNHAM, Publisher.

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Aug. 3—tf No. 449 Broadway.

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Aug. 16—tf

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New York, April 6, 1844.

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